

WALLIS  
BUDGE

# EGYPTIAN LANGUAGE

Easy Lessons in Egyptian Hieroglyphics

SIR E. A. WALLIS BUDGE

EGYPTIAN  
LANGUAGE

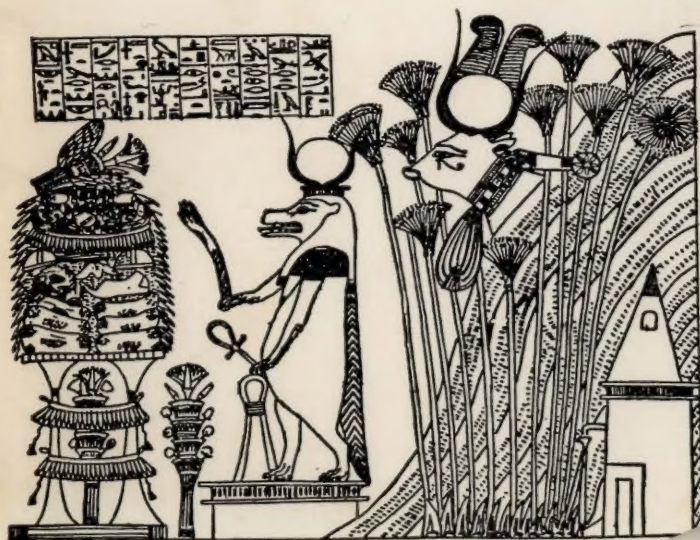
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The ancient Egyptians expressed their ideas in writing by means of a large number of picture signs, known as Hieroglyphics. They began to use them for this purpose more than seven thousand years ago, and they were employed uninterruptedly until about 100 BC, that is to say, until nearly the end of the rule of the Ptolemies over Egypt. It is hardly probable that the hieroglyphic system of writing was invented in Egypt, and evidence indicates that it was brought there by certain invaders who came from north-east or central Asia; they settled down in the valley of the Nile, somewhere between Memphis on the north and Thebes on the south, and gradually established their civilization and religion in their new home. Little by little the writing spread to the north and to the south, until at length hieroglyphics were employed, for state purposes at least, from the coast of the Mediterranean to the most southern portion of the Island of Meroë, a tract of country over 2,000 miles long.

This book is intended to form an easy introduction to the study of the Egyptian hieroglyphic inscriptions, and was prepared in answer to many requests made both in Egypt and in England.



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# EGYPTIAN LANGUAGE

## EASY LESSONS IN EGYPTIAN HIEROGLYPHICS WITH SIGN LIST

BY

SIR E. A. WALLIS BUDGE

M.A., LITT.D., D.LIT.

LATE KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES  
IN THE BRITISH MUSEUM

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**ETC., ETC., ETC.**

**TO WHOSE SKILL AND KINDNESS**

**MY EYESIGHT OWES SO MUCH.**





## PREFACE.

---

THIS little book is intended to form an easy introduction to the study of the Egyptian hieroglyphic inscriptions, and has been prepared in answer to many requests made both in Egypt and in England. It contains a short account of the decipherment of Egyptian hieroglyphics, and a sketch of the hieroglyphic system of writing and of the general principles which underlie the use of picture signs to express thought. The main facts of Egyptian grammar are given in a series of short chapters, and these are illustrated by numerous brief extracts from hieroglyphic texts; each extract is printed in hieroglyphic type and is accompanied by a transliteration and translation. Following the example of the early Egyptologists it has been thought better to multiply extracts from texts rather than to heap up a large number of grammatical details without supplying the beginner with the means of examining their application. In the limits of the following pages

it would be impossible to treat Egyptian grammar at any length, while the discussion of details would be quite out of place. The chief object has been to make the beginner familiar with the most common signs and words, so that he may, whilst puzzling out the extracts from texts quoted in illustration of grammatical facts, be able to attack the longer connected texts given in my "First Steps in Egyptian" and in my "Egyptian Reading Book".

Included in this book is a lengthy list of hieroglyphic characters with their values both as phonetics and ideograms. Some of the characters have not yet been satisfactorily identified and the correctness of the positions of these is, in consequence, doubtful; but it has been thought best to follow both the classification, even when wrong, and the numbering of the characters which are found in the list of "Hieroglyphen" printed by Herr Adolf Holzhausen of Vienna.

E. A. WALLIS BUDGE.

BRITISH MUSEUM,

*February 14th, 1910.*

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## CHAPTER I.

### HIEROGLYPHIC WRITING.

THE ancient Egyptians expressed their ideas in writing by means of a large number of picture signs which are commonly called **Hieroglyphics**. They began to use them for this purpose more than seven thousand years ago, and they were employed uninterruptedly until about B. C. 100, that is to say, until nearly the end of the rule of the Ptolemies over Egypt. It is hardly probable that the hieroglyphic system of writing was invented in Egypt, and the evidence on this point now accumulating indicates that it was brought there by certain invaders who came from north-east or central Asia; they settled down in the valley of the Nile at some place between Memphis on the north and Thebes on the south, and gradually established their civilization and religion in their new home. Little by little the writing spread to the north and to the south, until at length hieroglyphics were employed, for state purposes at least, from the coast

of the Mediterranean to the most southern portion of the Island of Meroë, that is to say, over a tract of country more than 2000 miles long. A remarkable peculiarity of Egyptian hieroglyphics is the slight modification of form which they suffered during a period of thousands of years, a fact due, no doubt, partly to the material upon which the Egyptians inscribed them, and partly to a conservatism begotten of religious convictions. The Babylonian and Chinese picture characters became modified at so early a period that, some thousands of years before Christ, their original forms were lost. This reference to the modified forms of hieroglyphics brings us at once to the mention of the various ways in which they were written in Egypt, *i. e.*, to the three different kinds of Egyptian writing.

The oldest form of writing is the **hieroglyphic**, in which the various objects, animate and inanimate, for which the characters stand are depicted as accurately as possible. The following titles of one Ptaḥ-ḥetep, who lived at the period of the rule of the IVth dynasty will explain this; by the side of each hieroglyphic is its description.


- |   |                 |   |   |
|---|-----------------|---|---|
| { | 1. <sup>1</sup> |  | a mouth   |
|   | 2.              |  | a door made of planks of wood fastened together by three cross-pieces |
|   | 3.              |  | the fore-arm and hand   |

<sup>1</sup> The brackets shew the letters which, when taken together, form words.




- {


4.




a lion's head and one fore paw stretched out
- 5.




see No. 3
- 6.




doorway surmounted by cornice of small serpents
- 7.



a jackal
- 8.




a kind of water fowl
- 9.




an owl
- {


10.



a growing plant
- 11.




a cake
- 12.




a reed to which is tied a scribe's writing tablet or palette, having two hollows in it for red and black ink
- {

13.




see No. 9
- 14.




see No. 1
- {


15.



the breast of a man with the two arms stretched out
- 16.



see No. 11
- 17.



a seated man holding a basket upon his head.

In the above examples of picture signs the objects which they represent are tolerably evident, but a large number of hieroglyphics do not so easily lend themselves to identification. Hieroglyphics were cut in stone, wood, and other materials with marvellous accuracy, at depths varying from  $\frac{1}{16}$  of an inch to 1 inch; the details of the objects represented were given either by cutting or by painting in colours. In the earliest times the mason must have found it easier to cut characters into the stone than to sculpture them in relief; but it is probable that the idea of preserving carefully what had been inscribed also entered his mind, for frequently when the surface outline of a character has been destroyed sufficient traces remain in the incuse portion of it for purposes of identification. Speaking generally, celestial objects are coloured blue, as also are metal vessels and instruments; animals, birds, and reptiles are painted as far as possible to represent their natural colours; the Egyptian man is painted red, and the woman yellow or a pinky-brown colour; and so on. But though in some cases the artist endeavoured to make each picture sign an exact representation of the original object in respect of shape or form and colour, with the result that the simplest inscription became a splendid piece of ornamentation in which the most vivid colours blended harmoniously, in the majority of painted texts which have been preserved to us the artists have not been consistent in the colouring

of their signs. Frequently the same tints of a colour are not used for the same picture, an entirely different colour being often employed; and it is hard not to think that the artist or scribe, having come to the end of the paint which should have been employed for one class of hieroglyphics, frequently made use of that which should have been reserved for another. It has been said that many of the objects which are represented by picture signs may be identified by means of the colours with which they are painted, and this is, no doubt, partly true; but the inconsistency of the Egyptian artist often does away entirely with the value of the colour as a means of identification.

Picture signs or hieroglyphics were employed for religious and state purposes from the earliest to the latest times, and it is astonishing to contemplate the labour which must have been expended by the mason in cutting an inscription of any great length, if every character was well and truly made. Side by side with cutters in stone carvers in wood must have existed, and for a proof of the skill which the latter class of handicraftsmen possessed at a time which must be well nigh pre-dynastic, the reader is referred to the beautiful panels in the Gizeh Museum which have been published by Mariette.<sup>1</sup> The hieroglyphics and figures of the deceased are in relief, and are most delicately and beautifully executed;

<sup>1</sup> See *Les Mastaba de l'Ancien Empire*. Paris, 1882, p. 74 ff.

but the unusual grouping of the characters proves that they belong to a period when as yet dividing lines for facilitating the reading of the texts had not been introduced. These panels cannot belong to a period later than the IIIrd, and they are probably earlier than the Ist dynasty. Inscriptions in stone and wood were cut with copper or bronze and iron chisels. But the Egyptians must have had need to employ their hieroglyphics for other purposes than inscriptions which were intended to remain in one place, and the official documents of state, not to mention the correspondence of the people, cannot have been written upon stone or wood. At a very early date the papyrus plant<sup>1</sup> was made into a sort of paper upon which were written drafts of texts which the mason had to cut in stone, official documents, letters, etc. The stalk of this plant, which grew to the height of twelve or fifteen feet, was triangular, and was about six inches in diameter in its thickest part. The outer rind was removed from it, and the stalk was divided into layers with a flat needle; these layers were laid upon a board, side by side, and upon these another series of layers was laid in a horizontal direction, and a thin solution of gum was then run between them, after which both series of layers were pressed and dried. The number of such sheets joined together depended upon the length of the roll required. The papyrus rolls which have come

<sup>1</sup> *Hyblus hieraticus*, or *Cyperus papyrus*.

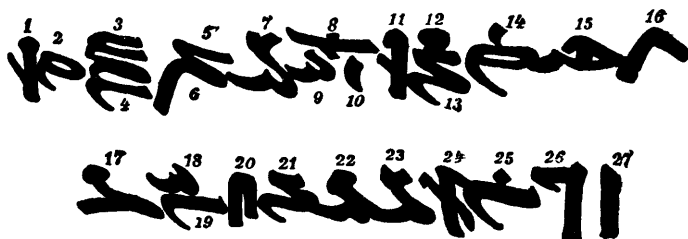
down to us vary greatly in length and width ; the finest Theban papyri are about seventeen inches wide, and the longest roll yet discovered is the great Papyrus of Rameses III,<sup>1</sup> which measures one hundred and thirty-five feet in length. On such rolls of papyrus the Egyptians wrote with a reed, about ten inches long and one eighth of an inch in diameter, the end of which was bruised to make the fibres flexible, and not cut ; the ink was made of vegetable substances, or of coloured earths mixed with gum and water.

Now it is evident that the hieroglyphics traced in outline upon papyrus with a comparatively blunt reed can never have had the clearness and sharp outlines of those cut with metal chisels in a hard substance ; it is also evident that the increased speed at which government orders and letters would have to be written would cause the scribe, unconsciously at first, to abbreviate and modify the picture signs, until at length only the most salient characteristics of each remained. And this is exactly what happened. Little by little the hieroglyphics lost much of their pictorial character, and degenerated into a series of signs which went to form the cursive writing called **Hieratic**. It was used extensively by the priests in copying literary works in all periods, and though it occupied originally a subordinate position in respect of hieroglyphics, especially as regards religious texts, it at length became equal in






















<sup>1</sup> Harris Papyrus, No. 1. British Museum, No. 9999.

## 8 HIEROGLYPHIC AND HIERATIC WRITING COMPARED.





importance to hieroglyphic writing. The following example of hieratic writing is taken from the Prisse Papyrus upon which at a period about B. C. 2600 two texts, containing moral precepts which were composed about one thousand years earlier, were written.



Now if we transcribe these into hieroglyphics we obtain the following :—

- |   |   |
|---|---|
| 1.  a reed   | 11.  see No. 1                 |
| 2.  a mouth  | 12.  a knee bone (?)           |
| 3.  a hare   | 13.  see No. 2.                |
| 4.  the wavy surface of water                        | 14.  a roll of papyrus tied up |
| 5.  see No. 4                                      | 15.  an eye                  |
| 6.  a kind of vessel                               | 16.  see No. 6               |
| 7.  an owl   | 17.  a goose                 |
| 8.  a bolt of a door                               | 18.  see No. 9               |
| 9.  a seated figure of a man                       | 19.  see No. 4               |
| 10.  a stroke written to make the word symmetrical | 20.  a chair back            |
|   | 21.  a sickle                |



- |     |   |           |     |   |             |
|-----|---|-----------|-----|---|-------------|
| 22. |  | an eagle  | 25. |  | see No. 14  |
| 23. |  | see No. 7 | 26. |  | an axe      |
| 24. |  | a tree    | 27. |   | see No. 10. |

On comparing the above hieroglyphics with their hieratic equivalents it will be seen that only long practice would enable the reader to identify quickly the abbreviated characters which he had before him; the above specimen of hieratic is, however, well written and is relatively easy to read. In the later times, *i. e.*, about B. C. 900, the scribes invented a series of purely arbitrary or conventional modifications of the hieratic characters and so a new style of writing, called **Enchorial** or **Demotic**, came into use; it was used chiefly for business or social purposes at first, but at length copies of the "Book of the Dead" and lengthy literary compositions were written in it. In the Ptolemaic period Demotic was considered to be of such importance that whenever the text of a royal decree was inscribed upon a stele which was to be set up in some public place and was intended to be read by the public in general, a version of the said decree, written in the Demotic character, was added. Famous examples of stelae inscribed in hieroglyphic, demotic, and Greek, are the Canopus Stone, set up at Canopus in the reign of Ptolemy III. Euergetes I. in the ninth year of his reign (B. C. 247—222), and the Rosetta

Stone set up at Rosetta, in the eighth year of the reign of Ptolemy V. Epiphanes (B. C. 205—182).

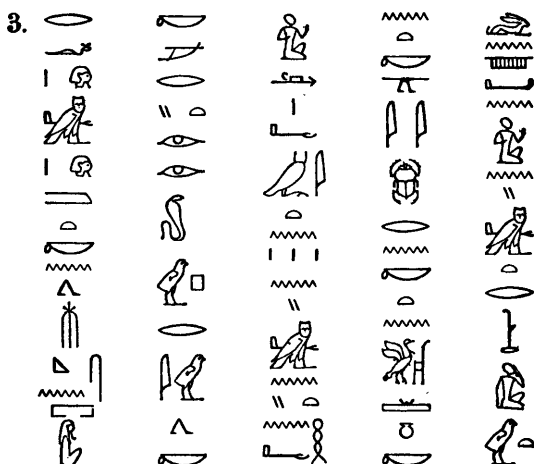
In all works on ancient Egyptian grammar the reader will find frequent reference to *Coptic*. The Coptic language is a dialect of Egyptian of which four or five varieties are known ; its name is derived from the name of the old Egyptian city Qebt, through the Arabic *Qubt*, which in its turn was intended to represent the Gr. Αἰγύπτος. The dialect dates from the second century of our era, and the literature written in it is chiefly Christian. Curiously enough Coptic is written with the letters of the Greek alphabet, to which were added six characters, derived from the Demotic forms of ancient Egyptian hieroglyphics, to express sounds which were peculiar to the Egyptian language.

Hieroglyphic characters may be written in columns or in horizontal lines, which are sometimes to be read from left to right and sometimes from right to left. There was no fixed rule about the direction in which the characters should be written, and as we find that in inscriptions which are cut on the sides of a door they usually face inwards, *i. e.*, towards the door, each group thus facing the other, the scribe and sculptor needed only to follow their own ideas in the arrangement and direction of the characters, or the dictates of symmetry. To ascertain the direction in which an inscription is to be read we must observe in which way the men, and birds, and animals face, and then

read *towards* them. The two following examples will illustrate this :—



facing in the opposite direction, so that to read these now we must read from right to left (No. 3).



Hieratic is usually written in horizontal lines which are to be read from right to left, but in some papyri dating from the XIIth dynasty the texts are arranged in short columns.

Before we pass to the consideration of the Egyptian Alphabet, syllabic signs, etc., it will be necessary to set forth briefly the means by which the power to read these was recovered, and to sketch the history of the decipherment of Egyptian hieroglyphics in connection with the **Rosetta Stone**.

## CHAPTER II.

### THE ROSETTA STONE AND THE DECIPHERMENT OF HIEROGLYPHICS.

The Rosetta Stone was found by a French artillery officer called Boussard, among the ruins of Fort Saint Julien, near the Rosetta mouth of the Nile, in 1799, but it subsequently came into the possession of the British Government at the capitulation of Alexandria. It now stands at the southern end of the great Egyptian Gallery in the British Museum. The top and right hand bottom corner of this remarkable object have been broken off, and at the present the texts inscribed upon it consist of fourteen lines of hieroglyphics, thirty-two lines of demotic, and fifty-four lines of Greek. It measures about 3 ft. 9 in.  $\times$  2 ft.  $4\frac{1}{2}$  in.  $\times$  11 in. on the inscribed side.

The Rosetta Stone records that Ptolemy V. Epiphanes, king of Egypt from B. C. 205 to B. C. 182, conferred great benefits upon the priesthood, and set aside large revenues for the maintenance of the temples, and remitted the taxes due from the people at a period of

distress, and undertook and carried out certain costly engineering works in connection with the irrigation system of Egypt. In gratitude for these acts the priesthood convened a meeting at Memphis, and ordered that a statue of the king should be set up in every temple of Egypt, that a gilded wooden statue of the king placed in a gilded wooden shrine should be established in each temple, etc. ; and as a part of the great plan to do honour to the king it was ordered that a copy of the decree, inscribed on a basalt stele in hieroglyphic, demotic, and Greek characters, should be set up in each of the first, second, and third grade temples near the king's statue. The provisions of this decree were carried out in the eighth year of the king's reign, and the Rosetta Stone is one of the stelae which, presumably, were set up in the great temples throughout the length and breadth of the land. But the importance of the stone historically is very much less than its value philologically, for the decipherment of the Egyptian hieroglyphics is centred in it, and it formed the base of the work done by scholars in the past century which has resulted in the restoration of the ancient Egyptian language and literature.

It will be remembered that long before the close of the Roman rule in Egypt the hieroglyphic system of writing had fallen into disuse, and that its place had been taken by demotic, and by Coptic, that is to say, the Egyptian language written in Greek letters ; the widespread use of Greek and Latin among the govern-



ing and upper classes of Egypt also caused the disappearance of Egyptian as the language of state. The study of hieroglyphics was prosecuted by the priests in remote districts probably until the end of the Vth century of our era, but very little later the ancient inscriptions had become absolutely a dead letter, and until the beginning of the last century there was neither an Oriental nor a European who could either read or understand a hieroglyphic inscription. Many writers pretended to have found the key to the hieroglyphics, and many more professed, with a shameless impudence which it is hard to understand in these days, to translate the contents of the texts into a modern tongue. Foremost among such pretenders must be mentioned Athanasius Kircher who, in the XVIIth century, declared that he had found the key to the hieroglyphic inscriptions ; the translations which he prints in his *Oedipus Aegyptiacus* are utter nonsense, but as they were put forth in a learned tongue many people at the time believed they were correct. More than half a century later the Comte de Pahlin stated that an inscription at Denderah was only a translation of Psalm C., and some later writers believed that the Egyptian inscriptions contained Bible phrases and Hebrew compositions.<sup>1</sup> In the first half of the XVIIIth century Warburton appears to have divined the existence of alphabetic characters in Egyptian, and had he pos-

<sup>1</sup> See my *Mummy*, p. 126.




sessed the necessary linguistic training it is quite possible that he would have done some useful work in decipherment. Among those who worked on the right lines must be mentioned de Guignes, who proved the existence of groups of characters having determinatives, and Zoëga, who came to the conclusion that the hieroglyphics were letters, and what was very important, that the cartouches, i. e., the ovals which occur in the inscriptions and are so called because they resemble cartridges, contained royal names.<sup>1</sup> In 1802 Akerblad, in a letter to Silvestre de Sacy, discussed the demotic inscription on the Rosetta Stone, and published an alphabet of the characters. But Akerblad never received the credit which was his due for this work, for although it will be found, on comparing Young's "Supposed Enchorial Alphabet" printed in 1818 with that of Akerblad printed in 1802, that *fourteen* of the characters are identical in both alphabets, no credit is given to him by Young. Further, if Champollion's alphabet, published in his *Lettre à M. Dacier*, Paris, 1822, be compared with that of Akerblad, sixteen of the characters will be found to be identical; yet Champollion, like Young, seemed to be oblivious of the fact.

With the work of Young and Champollion we reach firm ground. A great deal has been written about the merits of Young as a decipherer of the Egyptian hiero-

<sup>1</sup> *De Usu et Origine Obeliscorum*, Rome, 1797, p. 465.

glyphics, and he has been both over-praised and over-blamed. He was undoubtedly a very clever man and a great linguist, even though he lacked the special training in Coptic which his great rival Champollion possessed. In spite of this, however, he identified correctly the names of six gods, and those of Ptolemy and Berenice; he also made out the true meanings of several ideographs, the true values of six letters<sup>1</sup> of the alphabet, and the correct consonantal values of three<sup>2</sup> more. This he did some years before Champollion published his Egyptian alphabet, and as priority of publication (as the late Sir Henry Rawlinson found it necessary to say with reference to his own work on cuneiform decipherment) must be accepted as indicating priority of discovery, credit should be given to Young for at least this contribution towards the decipherment. No one who has taken the pains to read the literature on the subject will attempt to claim for Young that the value of his work was equal to that of Champollion, for the system of the latter scholar was eminently scientific, and his knowledge of Coptic was wonderful, considering the period when he lived. Besides this the quality of his hieroglyphic work was so good, and the amount of it which he did so great, that in those respects the two rivals ought not to be compared. He certainly knew of Young's results, and the admission by him

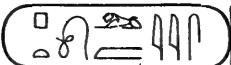
<sup>1</sup> *I. e.*,  *i*,  *m*,  *n*,  *p*,  *f*,  *l*


<sup>2</sup> *I. e.*,  *i*,  *m*,  *n*

that they existed would have satisfied Young's friends, and in no way diminished his own merit and glory.

In the year 1815 Mr. J. W. Banks discovered on the Island of Philae a red granite obelisk and pedestal which were afterwards removed at his expense by G. Belzoni and set up at Kingston Hall in Dorsetshire. The obelisk is inscribed with one column of hieroglyphics on each side, and the pedestal with twenty-four lines of Greek. In 1822 Champollion published an account of this monument in the *Revue encyclopédique* for March, and discussed the hieroglyphic and Greek inscriptions upon it. The Greek inscription had reference to a petition of the priests of Philae made to Ptolemy, and his wife Kleopatra, and his sister also called Kleopatra, and these names of course occur in it. Champollion argued that if the hieroglyphic inscription has the same meaning as the Greek, these names must also occur in it. Now the only name found on the Rosetta Stone is that of Ptolemy which is, of course, contained in a cartouche, and when Champollion examined the hieroglyphic inscription on the Philae obelisk, he not only found the royal names there, enclosed in cartouches, but also that one of them was identical with that which he knew from the Greek of the Rosetta Stone to be that of Ptolemy. He was certain that this name was that of Ptolemy, because in the Demotic inscription on the Rosetta Stone the group of characters which formed the name occurred over and over again, and in the places where, according to the Greek, they ought








to occur. But on the Philæ Obelisk the name Kleopatra is mentioned, and in both of the names of Ptolemy and Kleopatra the same letters occur, that is to say L and P; if we can identify the letter P we shall not only have gained a letter, but be able to say at which end of the cartouches the names begin. Now writing down the names of Ptolemy and Kleopatra as they usually occur in hieroglyphics we have :—

Ptolemy 

Kleopatra 

Let us however break the names up a little more and arrange the letters under numbers thus :—

Ptolemy.

1.	2.	3.	4.	5.	6.	7.
						

Kleopatra.

1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.
										

We must remember too that the Greek form of the name Ptolemy is Ptolemaios. Now on looking at the two names thus written we see at a glance that letter No. 5 in one name and No. 1 in the other are identical, and judging by their position only in the names they must represent the letter P; we see too that letter No. 2

in one name and No. 4 in the other are also identical, and arguing as before from their position they must represent the letter L. We may now write down the names thus :—

		2.	3.	4.	5.	6.	7.		
		P	⌒		L	⌒			
1.	3.	4.	6.	7.	8.	9.	10.	11.	
	L			P					




As only one of the names begin with P, that which begins with that letter must be Ptolemy. Now letter No. 4 in one name, and letter No. 3 in the other are identical, and also judging by their position we may assign it in each name the value of some vowel sound like O, and thus get :—






		2.		5.	6.	7.		
		P	⌒	O	L	⌒		
1.	3.	6.	7.	8.	9.	10.	11.	
	L		O	P				












But the letter between P and O in Ptolemy must be T, and as the name ends in Greek with S, the last letter in hieroglyphics must be S, so we may now write down the names thus :—

				5.	6.	
		P	T	O	L	⌒
1.	3.	6.	7.	8.	9.	11.
	L		O	P		
						T











Now if we look, as Champollion did, at the other ways in which the name of Kleopatra is written we shall find that instead of the letter  we sometimes have the letter  which we already know to be T, and as in the Greek form of the name this letter has an A before it, we may assume that  = A; the initial letter must, of course, be K. We may now write the names thus :—

				5.	6.	
P	T	O	L			S
	3.			8.		11.
K	L		O	P	A	T  A T 




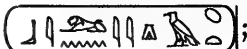
The sign  (No. 3) in the name Kleopatra represents some vowel sound like E, and this sign doubled (No. 6) represents the vowels AI in the name Ptolemaios; but as  represent EE, or Î, that is to say I pronounced in the Continental fashion, the O of the Greek form has no equivalent in hieroglyphics. That leaves us only the signs ,  and  to find values for. Young had proved that the signs  always occurred at the ends of the names of goddesses, and that  was a feminine termination; as the Greek kings and queens of Egypt were honoured as deities, this termination was added to the names of royal ladies also. This disposes of the signs , and the letters  (No. 5) and  (No. 8) can be nothing else but M and R. So we may now write :—










P T O L M I S, *i. e.*, Ptolemy,

K L E O P A T R A, *i. e.*, Kleopatra.









Now a common title of the Roman Emperors was  
 1. 2. 3. 4. 5.  
 written hieroglyphically . We  
 know that  = I,  = S, and  = R; and as  is used as a variant for the first sign in the name of  
 Kleopatra given above,  must be K also. The last  
 sign  is interchanged with , and we may thus  
 write under the hieroglyphics the values as follows:—

      
 K I S R S



that is to say *Kaisaros* or Caesar. From the different  
 ways in which the name of Ptolemy is written we learn  
 that  = U, and that @ has also the same value,  
 and that  has the same value as , i. e., M, is also  
 apparent. Now we may consider a common Greek name  
 which is written in hieroglyphics ;  
 we may break it up thus:—

1. 2. 3. 4. 5. 6. 7. 8. 9.  
        

Of these characters we have already identified Nos. 2,  
 3, 5, 7, 8 and 9, and from the two last we know that  
 we are dealing with the name of a royal lady. But  
 there is also another common Greek name which may  
 be written out in this form:—


1. 2. 3. 4. 5. 6. 7. 8.  
       

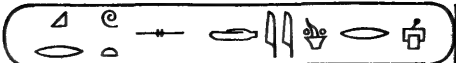
and we see at a glance that the only letter that we


have not met with before is ~~~~. Reading the values of this last group of signs we get E R (*or* L) K S T R (*or* L) S, which can be nothing else but Eleks-  
ntrs or "Alexander"; thus we find that ~~~~ = N. Now substituting this value for sign No. 4 in the royal lady's name given above we read . E R N I . A T ; and as the Greek text of the inscription in which this name occurs mentions Berenike, we conclude at once that No. 1 sign  = B, and that No. 6 sign  = K. From other Greek and Latin titles and names we may obtain the values of many other letters and syllables, as will be seen from the following :—

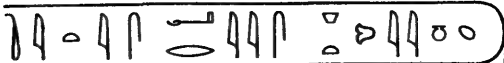
1.                | P.H.I.U.L.I.U.P.U  
(*or* UA). S., *i. e.*, Philip.
2.         | P.I.L.A.T.R.A., *i. e.*,  
Philotera.
3.        | BA.R.N.I.K.T., *i. e.*, Berenice.
4.        | A.R.R.S.N.A.T., *i. e.*,  
Arsinoë.
5.        | A.R.S.I.N.A.I., *i. e.*,  
Arsinoë.
6.               | T.BA.R.I.S.K.I.S.R.  
S., *i. e.*, Tiberius Caesar.

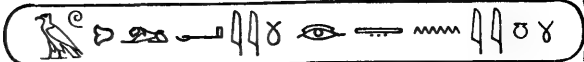
7.   
 K-A-I-S K-A-I-S-R-S K-R-M.  
*i. e.,* Gaius Caesar Germ-

  
 NI-K-I-S  
 anicus.



























8.   
 K-L-UT-S T-I-BA-R-SA  
*i. e.,* Claudius Tiberius.


9.   
 A-U-TU-K-R-T-R K-I-S-R-S  
*i. e.,* Autocrator Caesar.


























  
 T-A-T-A-S A-R-I-S A-T-R-I-N-S  
 Titus Aelius Hadrianus.

10.   
 A-UR-L A-I-S AN-TA-N-I-N-S  
*i. e.,* Aurelius Antoninus.

In the Ptolemaic and Roman times the titles of the kings or emperors were often included in the cartouches, and from some of these Champollion derived

a number of letters for his Egyptian alphabet. Thus many kings call themselves   , and  , which appellations were known to mean "Of Ptah beloved" and "living ever". Now in the first of these    we know, from the names which we have read above, that the first two signs are P and T, *i. e.*, the first two letters of the name Ptah; the third sign  must then have the value of H or of some sound like it. If these three signs   form the name of Ptah, then the fourth sign  must mean "beloved". Now as Coptic is only a dialect of Egyptian written in Greek letters we may obtain some help from it as Champollion did; and as we find in that dialect that the ordinary words for "to love" are *mei* and *mere*, we may apply one or other of these values to the sign . In the same way, by comparing variant texts, it was found that  was what is called an ideograph meaning "life", or "to live"; now the Coptic word for "life" or "to live", is *ônkḥ*, so the pronunciation of the hieroglyphic sign must be something like it. We find also that the variant spellings of  give us  , and as we already know that  = N, the third sign  must be KH; incidentally, too, we discover that  has the syllabic value of *ânkh*, and that the *ā* has become *ô* in Coptic. If, in the appellation  , *i. e.*, "living ever",  means "life", it is clear that  must mean "ever". Of the three signs which form the word we already know the last two,  and , for we have

seen the first in the name Ptolemy, and the second in the name Antoninus, where they have the values of T and TA respectively. Now it was found by comparing certain words written in hieroglyphics with their equivalents in Coptic that the third sign  was the equivalent of a letter in the Coptic alphabet which we may transliterate by TCH, *i. e.*, the sound which *c* has before *i* in Italian. Further investigations carried on in the same way enabled Champollion and his followers to deduce the syllabic values of the other signs, and at length to compile a classified syllabary. We may now collect the letters which we have gathered together from the titles and names of the Greek and Roman rulers of Egypt in a tabular form thus :—













	A		H
	A or E		H
	Ā		KH
	or ʾ I		or S
	or @ or  O or U		T
	B		T
	P		T
	or  M		TCH
	or  N		K
	or  R		K
			K

It will be noticed that we have three different kinds of the K sound, three of the T sound, two of the H sound, and three A sounds. At the early date when the values of the hieroglyphics were first recovered it was not possible to decide the exact difference between the varieties of sounds which these letters represented ; but the reader will see from the alphabet on pp. 31, 32 the values which are generally assigned to them at the present time. It will be noticed, too, that among the letters of the Egyptian alphabet given above there are no equivalents for F and SH, but these will be found in the complete alphabet.

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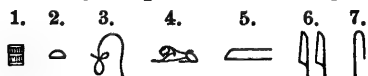
## CHAPTER III.

### HIEROGLYPHICS AS IDEOGRAPHS, PHONETICS, AND DETERMINATIVES.

Every hieroglyphic character is a picture of some object in nature, animate or inanimate, and in texts many of them are used in more than one way. The simplest use of hieroglyphics is, of course, as pictures, which we may see from the following:—  a hare ;  an eagle ;  a duck ;  a beetle ;  a field with plants growing in it ; ★ a star ;  a twisted rope ;  a comb ;  a pyramid, and so on. But hieroglyphics may also represent *ideas*, *e. g.*,  a wall falling down sideways represents the idea of “falling” ;  a hall in which deliberations by wise men were made represents the idea of “counsel” ;  an axe represents the idea of a divine person or a god ;  a musical instrument represents the idea of pleasure, happiness, joy, goodness, and the like. Such are called *ideographs*. Now every picture of every object must have had a name, or we may say that each picture was
















a word-sign ; a list of all these arranged in proper order would have made a dictionary in the earliest times. But let us suppose that at the period when these pictures were used as pictures only in Egypt, or wherever they first appeared, the king wished to put on record that an embassy from some such and such a neighbouring potentate had visited him with such and such an object, and that the chief of the embassy, who was called by such and such a name, had brought him rich presents from his master. Now the scribes of the period could, no doubt, have reduced to writing an account of the visit, without any very great difficulty, but when they came to recording the name of the distinguished visitor, or that of his master, they would not find this to be an easy matter. To have written down the name they would be obliged to make use of a number of hieroglyphics or picture characters which represented most closely the sound of the name of the envoy, without the least regard to their meaning as pictures, and, for the moment, the picture characters would have represented sounds only. The scribes must have done the same had they been ordered to make a list of the presents which the envoy had brought for their royal master. Passing over the evident anachronism let us call the envoy "Ptolemy", which name we may write, as in the preceding chapter, with the signs :—






















Now No. 1 represents a door, No. 2 a cake, No. 3 a





















knotted rope, No. 4 a lion, No. 5 (uncertain), No. 6 two reeds, and No. 7 a chairback; but here each of these characters is employed for the sake of its *sound* only.

The need for characters which could be employed to express *sounds only* caused the Egyptians at a very early date to set aside a considerable number of picture signs for this purpose, and to these the name of **phonetics** has been given. Phonetic signs may be either **syllabic** or **alphabetic**, *e. g.*,  *pek*,  *mut*,  *maāt*,  *xeper*, which are syllabic, and  *p*,  *b*,  *m*,  *r*,  *k*, which are alphabetic. Now the five alphabetic signs just quoted represent as pictures, a door, a foot and leg, an owl, a mouth, and a vessel respectively, and each of these objects no doubt had a name; but the question naturally arises how they came to represent single letters? It seems that the sound of the *first letter* in the name of an object was given to the picture or character which represented it, and henceforward the character bore that phonetic value. Thus the first character  *P*, represents a door made of a number of planks of wood upon which three cross-pieces are nailed. There is no word in Egyptian for door, at all events in common use, which begins with *P*, but, as in Hebrew, the word for door must be connected with the root "to open"; now the Egyptian word for "to open" is  *pt[a]b*, and as we know that the first character in that word has the sound of *P* and of no other letter, we may reasonably assume that the Egyptian word for "door" began with *P*. The third

character  M represents the horned owl, the name of which is preserved for us in the Coptic word *málotch* (μοτλοχ); the first letter of this word begins with M, and therefore the phonetic value of  is M. In the same way the other letters of the Egyptian alphabet were derived, though it is not always possible to say what the word-value of a character was originally. In many cases it is not easy to find the word-values of an alphabetic sign, even by reference to Coptic, a fact which seems to indicate that the alphabetic characters were developed from word-values so long ago that the word-values themselves have passed out of the written language. Already in the earliest dynastic inscriptions known to us hieroglyphic characters are used as pictures, ideographs and phonetics side by side, which proves that these distinctions must have been invented in pre-dynastic times.

The Egyptian alphabet is as follows:—

	A (Ⲁ)		F (Ⲕ)
	Á (Ⲁ)	 or 	M (ⲙ)
	Ā (Ⲁ)	 or 	N (ⲛ)
 or 	I (Ⲁ)	 or 	R and L (ⲓ, ⲕ)
 or 	U (Ⲁ)		H (ⲕ)
	B (ⲁ)		H (ⲕ)
	P (ⲁ)		KH (ⲕ) (Arab. خ)

	S	(  )		K	(  )
	S	(  )		T	(  )
	SH (Ś)	(  )		T	(  )
	K	(  )		TH (θ)	(  )
	Q	(  )		TCH (T')	(  )














The Egyptian alphabet has a great deal in common with the Hebrew and other Semitic dialects in respect of the guttural and other letters, peculiar to Oriental peoples, and therefore the Hebrew letters have been added to shew what I believe to be the general values of the alphabetic signs. It is hardly necessary to say that differences of opinion exist among scholars as to the method in which hieroglyphic characters should be transcribed into Roman letters, but this is not to be wondered at considering that the scientific study of Egyptian is only about ninety years old, and that the whole of the literature has not yet been published.





























Some ideographs have more than one phonetic value, in which case they are called **polyphones**; and many ideographs representing entirely different objects have similar values, in which case they are called **homophones**.

As long as the Egyptians used picture writing pure and simple their meaning was easily understood, but when they began to spell their words with alphabetic signs and syllabic values of picture signs, which had




no reference whatever to the original meaning of the signs, it was at once found necessary to indicate in some way the meaning and even sounds of many of the words so written; this they did by adding to them signs which are called **determinatives**. It is impossible to say when the Egyptians first began to add determinatives to their words, but all known hieroglyphic inscriptions not pre-dynastic contain them, and it seems as if they must have been the product of prehistoric times. They, however, occur less frequently in the texts of the earlier than of the later dynasties.










Determinatives may be divided into two groups; those which determine a single species, and those which determine a whole class. The following determinatives of classes should be carefully noted:—

Character	Determinative of	Character	Determinative of
1. 	to call, beckon	6.  or 	god, divine being or thing
2. 	man	7. 	goddess
3. 	to eat, think, speak, and of whatever is done with the mouth	8. 	tree
4. 	inertness, idleness	9. 	plant, flower
5. 	woman	10. 	earth, land
		11. 	road, to travel
		12. 	foreign land







Character	Determinative of	Character	Determinative of
13. 	nome	26. 	fish
14. 	water	27. 	rain, storm
15. 	house	28. 	day, time
16. 	to cut, slay	29. 	village, town, city
17. 	fire, to cook, burn	30. 	stone
18. 	smell (good or bad)	31.  or 	metal
19. 	to overthrow	32. 	grain
20. 	strength	33. 	wood
21. 	to walk, stand, and of actions performed with the legs	34. 	wind, air
22. 	flesh	35. 	foreigner
23. 	animal	36. 	liquid, unguent
24. 	bird	37. 	abstract
25. 	little, evil, bad	38. 	crowd, collection of people
		39. 	children.

A few words have no determinative, and need none, because their meaning was fixed at a very early period, and it was thought unnecessary to add any ; examples

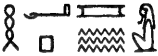







of such are  *henā*<sup>1</sup> "with",  *ām* "in",  *māk* "verily" and the like. On the other hand a large number of words have one determinative, and several have more than one. Of words of one determinative the following are examples:—

1.  *ām* to eat; a picture of a man putting food into his mouth  is the determinative.
2.   *ānχ* a flower; the picture of a flower  is the determinative.
3.  *sma* to slay; the picture of a knife  is the determinative, and indicates that the word *sma* means "knife", or that it refers to some action that is done with a knife.
4.  *ses* bolt; the picture of the branch of a tree  is the determinative, and indicates that *ses* is an object made of wood.








Of words of one or more determinatives the following are examples:—

1.    *renpit* flowers; the pictures of a flower in the bud , and a flower , are the determinatives; the three strokes  are the sign of the plural.

<sup>1</sup> Strictly speaking there is no *e* in Egyptian, and it is added in the transliterations of hieroglyphic words in this book simply to enable the reader to pronounce them more easily.



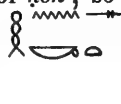








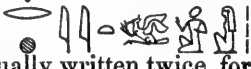

2.  *Hāp* god of the Nile ; the pictures of water enclosed by banks , and running water , and a god  are the determinatives.
3.  *nemmeḥu* poor folk ; the pictures of a child , and a man , and a woman  are the determinatives, and shew that the word *nemmeḥ* means a number of human beings, of both sexes, who are in the condition of helpless children.





Words may be spelt (1) with alphabetic characters wholly, or (2) with a mixture of alphabetic and syllabic characters ; examples of the first class are :—

	<i>sfent</i>	a knife
	<i>asfet</i>	wickedness
	<i>sāt</i>	a book
	<i>uāa</i>	a boat
	<i>heger</i>	to be hungry, hunger
	<i>semehi</i>	left hand side
	<i>seseš</i>	a sistrum.



And examples of the second class are :—


1.  *henkset* hair, in which  has by itself the value of *hen* ; so the word might be written  or  .
2.  *nehebet* neck, in which  has by itself the value of *neh* ; so the word might be written  as well as .
3.  *rexit* men and women, in which  has by itself the value of *rexit* ; thus in  the word is actually written twice, for .


In many words the last letter of the value of a syllabic sign is often written in order to guide the reader as to its pronunciation. Take the word  . The ordinary value of  is *mester* "car", but the  which follows it shews that the sign is in this word to be read *mestem*, and the determinative indicates that the word means that which is smeared under the eye, or "eye-paint, stibium". For convenience' sake we may call such alphabetic helps to the reading of words **phonetic complements**. The following are additional examples, the phonetic complement being marked by an asterisk.

	<i>mester</i>	ear
	<i>hai</i>	rain
	<i>senār</i>	storm
	<i>merḥu</i>	unguent
	<i>hememu</i>	mankind.

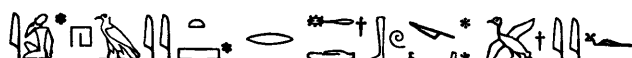
We may now take a short extract from the Tale of the Two Brothers, which will illustrate the use of alphabetic and syllabic characters and determinatives; the determinatives are marked by \*, and the syllabic characters by †; the remaining signs are alphabetic. (N. B. There is no *e* in Egyptian.)


<i>un</i>	<i>an</i>	<i>paif</i>	<i>sen</i>	<i>āa</i>	<i>her</i>
		<i>His</i>	brother	elder	
<i>xeperu</i>	<i>mā</i>	<i>ābu</i>	<i>shcmātu</i>	<i>āu-f</i>	<i>her</i>
became	like	panthers	southern.	He	
<i>tāt</i>	<i>tmtu</i>	<i>paif</i>	<i>nui</i>		
made	sharp	his	dagger,		

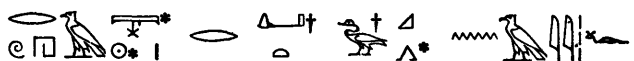

  
*au-f her tātu-f em tet-f un ân*
  
 he placed it in his hand.



  
*paif sen āa āhā en*
  
 His brother elder stood


  
*ha pa sbai paif*
  
 behind the door of his


  
*āhait er ḫaṭbu paif*
  
 stable to stab his


  
*sen serāu em paif i em*
  
 brother younger at his coming at


  
*ruha er tāt āq naif*
  
 eventide to make to enter his


  
*āaut er pa āhait*
  
 cattle into the stables.






















*xer ar pa Su her hetep au-f*

Now when the god Shu was setting he















*her atep-f stimu neb*








was loading himself with green herbs of all kinds








*en sexet em paif sexeru*  
 of the fields according to his habit

*enti hru neb au-f her i au ta*  
 of day every, he was coming [home]. The

*âht hâuti her âq er pa*  
 cow leading entered into the

*âhait au set her tet en*  
 stable, she said to










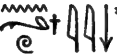



















*pai-set saâu mâkuâ paik*  
 her keeper, Verily thy







  
*sen āa āhā er hāt-tuk xeri*  
 brother elder standeth in front of thee with






  
*paif nui er xaṭbu - k*  
 his dagger to stab thee;





  
*ruā - k tu er - hāt - f un ān - f*  
 run away from before him. He














  
*her setem pa teṭ taif āḥ*  
 hearkened unto the speech of his cow


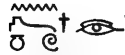











  
*hāuti āu ta ket-ṯā her āq*  
 leading. The next entered, [and]








  
*āu set her teṭ - ṯā - f em mātet āuf*  
 she was saying to him likewise. He








  
*her ennu xeri pa sba en*  
 looked under the door of

















































  
*paif*                      *ahait*                      *auf*                      *her*  
 his                      stable,                      he





















  
*petra*                      *ret*                      *en*                      *paif*  
                                  saw the legs                      of                      his





















  
*sen*                      *aa*                      *auf*                      *ahā*                      *en*                      *ha*  
 brother elder [as] he                      stood                      behind






  
*pa*                      *sba*                      *au*                      *paif*                      *nui*  
 the                      door                      his                      dagger











  
*em*                      *tet-f*                      *auf*                      *her*                      *uah*                      *taif*  
 in his hand.                      He                      set                      his











  
*atēp*                      *er*                      *pa*                      *autent*                      *auf*                      *her*  
 load                      upon                      the                      ground,                      he betook



















  
*fa - f*                      *er*                      *sexsex*                      *thau*  
 himself                      to                      flight                      rapid.

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





## CHAPTER IV.<sup>1</sup>

### A SELECTION OF HIEROGLYPHIC CHARACTERS WITH THEIR PHONETIC VALUES, ETC.

















#### 1. FIGURES OF MEN.


















	Phonetic value.	Meaning as ideograph or determinative.
1. 	<i>enen</i>	man standing with inactive arms and hands, submission
2. 	<i>ā</i>	to call, to invoke
3. 	<i>kes</i> (?)	man in beseeching attitude, propi- tiation
5. 	<i>ʔua</i> }	to pray, to praise, to adore, to entreat
6. 	<i>ʔua</i> }	
7. 	<i>hen</i>	to praise
8. 	<i>qa, ḥāā</i>	to be high, to rejoice
9. 	<i>ān</i>	man motioning something to go back, to retreat


















<sup>1</sup> The numbers and classification of characters are those given by Herr Adolf Holzhausen in his *Hieroglyphen*.


















- |     |   |               |   |
|-----|---|---------------|---|
| 10. |    | <i>ân</i>     | } man calling after someone, to beck-on               |
| 11. |    | <i>ân</i>     |   |
| 12. |    | —             | see No. 7   |
| 13. |    | —             | see No. 10  |
| 14. |    |               | man hailing some one                                  |
| 15. |    | <i>âb</i>     | to dance  |
| 16. |    | <i>âb</i>     | to dance  |
| 17. |    | <i>âb</i>     | to dance  |
| 18. |    | <i>âb</i>     | to dance  |
| 19. |    | <i>kes</i>    | man bowing, to pay homage                             |
| 20. |   | <i>kes</i>    | man bowing, to pay homage                             |
| 21. |  | —             | man running and stretching forward to reach something |
| 22. |  | } <i>sati</i> | to pour out water, to micturate                       |
| 23. |  |               |   |
| 24. |  | <i>heter</i>  | two men grasping hands, friendship                    |
| 25. |  | <i>âmen</i>   | a man turning his back, to hide, to conceal           |






































26.  *nem* pygmy
27.  *tut, sāḥu, qeres* image, figure, statue, mummy,  
transformed dead body
28.  *tetta* a dead body in the fold of a  
serpent
29.  *ur, ser* great, great man, prince, chief
30.  *āau, ten* man leaning on a staff, aged
31.  *next* man about to strike with a stick,  
strength
32.  — man stripping a branch
33.  *tua* . . . . .
34.  *seher* to drive away
35.  *xexet (?)* two men performing a cere-  
mony (?)
36.  *sema (?)* . . . . .
37.  *āhi* man holding an instrument
38.  — man holding an instrument
39.  — man about to perform a cere-  
mony with two instruments
40.  *next* see No. 31
41.  — to play a harp

42.  — to plough
43.  *tā* to give a loaf of bread, to give
44.  *sa* to make an offering
45.  *nini* man performing an act of worship
46.  *āb* man throwing water over himself, a priest
47.  *sati, set* man sprinkling water, purity
48.  — a man skipping with a rope
49.  *χus* man building a wall, to build
50.  — man using a borer, to drill
51.  *qeṭ* to build
52.  *fa, kat* a man with a load on his head, to bear, to carry, work
53.  *āχ* man supporting the whole sky, to stretch out
54.  *fa* to bear, to carry; see No. 52
55.  *χesṭeb* man holding a pig by the tail.....
56.  *qes* } to bind together, to force something together
57.  *qes* }
58.  *ḥeq* man holding the ? *ḥeq* sceptre, prince, king

















59.  — prince, king
62.  — prince or king wearing White crown
63.  — prince or king wearing Red crown
65.  — prince or king wearing White and Red crowns
68.  *ur* }  
 69.  *ur* } great man, prince
70.  *āthi* prince, king
71.  *hen* a baby sucking its finger, child, young person
72.  *hen* a child
74.  *hen* a child wearing the Red crown
75.  *hen* a child wearing the disk and uraeus
76.  *mestem* . . . . .
78.  }  
 79.  } *xefti* a man breaking in his head with an  
 80.  } axe or stick, enemy, death, the dead
82.  *māsā* man armed with a bow and arrows, bowman, soldier
83.  *menf* man armed with shield and sword, bowman, soldier

- |      |   |                  |  |
|------|---|------------------|--|
| 84.  |    | —                | man with his hands tied behind him, captive  |
| 85.  |    | —                | man with his hands tied behind him, captive  |
| 86.  |    | —                | man tied to a stake, captive   |
| 87.  |    | —                | man tied by his neck to a stake  |
| 88.  |    | —                | beheaded man tied by his neck to a stake   |
| 89.  |    | <i>sa, remt</i>  | man kneeling on one knee   |
| 90.  |    | <i>â</i>         | to cry out to, to invoke<br>man with his right hand to his mouth, determinative of all that is done with the mouth |
| 91.  |    | <i>â</i>         |  |
| 92.  |    | <i>enen</i>      | submission, inactivity   |
| 93.  |    | <i>hen</i>       | to praise  |
| 94.  |   | <i>țua</i>       | to pray, to praise, to adore, to entreat   |
| 96.  |  | <i>âmen</i>      | to hide  |
| 97.  |  | —                | to play a harp   |
| 98.  |  | <i>âuh, sur</i>  | to give or offer a vessel of water to a god or man   |
| 99.  |  | <i>sa</i>        | to make an offering  |
| 100. |  | <i>âmen, hab</i> | man hiding himself, to hide, hidden  |
| 101. |  | <i>ab</i>        | man washing, clean, pure, priest   |



















- |      |   |                |  |
|------|---|----------------|--|
| 102. |    | } <i>āb</i>    | man washing, clean, pure, priest                                     |
| 103. |    |                |  |
| 104. |    |                |  |
| 105. |    | <i>fa, kat</i> | man carrying a load ; see No. 52                                     |
| 106. |    | <i>heh</i>     | man wearing emblem of year, a large, indefinite number               |
| 107. |    | <i>heh</i>     | a god wearing the sun's disk and grasping a palm branch in each hand |
| 108. |    | —              | to write   |
| 110. |    | —              | dead person who has obtained power in the next world                 |
| 111. |    | —              | dead person, holy being  |
| 112. |    | —              | dead person, holy being  |
| 113. |    | —              | a sacred or divine person  |
| 114. |   | —              | a sacred or divine king  |
| 115. |  | —              | divine or sacred being holding the sceptre ?                         |
| 116. |  | —              | divine or sacred being holding the sceptre †                         |
| 117. |  | —              | divine or sacred being holding the whip or flail ^                   |
| 119. |  | —              | divine or sacred being holding ? and ^                               |

- |      |   |              |  |
|------|---|--------------|--|
| 120. |    | —            | king wearing the White crown and holding ? and  |
| 121. |    | —            | king wearing the Red crown and holding ? and    |
| 123. |    | —            | king wearing the Red and White crowns and holding ?  |
| 124. |    | —            | king wearing the Red and White crowns and holding ?  |
| 125. |    | —            | ibis-headed being, Thoth   |
| 126. |    | }            | <i>sa</i> a sacred person holding a cord?<br>a guardian?   |
| 127. |    |              | <i>sa</i> a sacred person holding a cord?<br>a guardian?   |
| 128. |    | <i>sa</i>    | a watchman, to guard, to watch   |
| 129. |    | —            | } a sacred person, living or dead  |
| 130. |    | —            |  |
| 131. |   | <i>seps</i>  | a sacred person  |
| 132. |  | <i>netem</i> | a person sitting in state  |
| 133. |  | <i>yer</i>   | to fall down   |
| 134. |  | <i>mit</i>   | a dead person  |
| 135. |  | <i>meh</i>   | to swim  |
| 136. |  | }            | <i>neb</i> a man swimming, to swim   |
| 137. |  |              |  |


















## 2. FIGURES OF WOMEN


















- |     |   |                  |   |
|-----|---|------------------|---|
| 1.  |    | <i>heter</i>     | two women grasping hands,<br>friendship   |
| 3.  |    | <i>behem</i>     | woman beating a tambourine, to<br>rejoice |
| 4.  |    | <i>keb</i>       | to bend, to bow                           |
| 5.  |    | <i>Nut</i>       | the goddess Nut, i. e., the sky           |
| 6.  |    | —                | woman with dishevelled hair               |
| 7.  |    | <i>sat</i> (?)   | a woman seated                            |
| 8.  |    | —                | } a sacred being, sacred statue           |
| 9.  |    | —                |   |
| 10. |    | —                | } a divine or holy female, or statue      |
| 11. |    | —                |   |
| 12. |   | <i>ari</i>       | a guardian, watchman                      |
| 13. |  | <i>behem</i>     | see No. 3                                 |
| 14. |  | <i>beq</i>       | a pregnant woman                          |
| 15. |  | <i>mes, pāpā</i> | a parturient woman, to give birth         |
| 16. |  | <i>menā</i>      | to nurse, to suckle a child               |
| 17. |  | <i>renen</i>     | to dandle a child in the arms             |






## 3. FIGURES OF GODS AND GODDESSES.

1.  *Ausâr* (or *Āsâr*) the god Osiris
3.  *Ptaḥ* the god Ptaḥ
4.  *Ptaḥ* Ptaḥ holding a sceptre, and wearing a *menât* 
6.  *Ta-tunen* the god Ta-tunen
7.  *Tanen* the god Tanen
8.  *Ptaḥ-Tanen* the god Ptaḥ-Tanen
9.  *An-ḥeru* the god An-ḥeru
10.  *Amen* Āmen, or Menu, or Āmsu in his ithyphallic form.
11.  *Amen* Āmen wearing plumes and holding 
13.  *Amen* Āmen wearing plumes and holding Maât
14.  *Amen* Āmen wearing plumes and holding a short, curved sword
15.  *Amen* Āmen holding the *user* sceptre 
16.  *Aāḥ* the Moon-god
17.  *ḫensu* the god Khensu
18.  *Šu* the god Shu

































- |     |   |                    |  |
|-----|---|--------------------|--|
| 19. |    | <i>Šu</i>          | the god Shu  |
| 20. |    | <i>Rā-usr-Maāt</i> | god Rā as the mighty one of Maāt                         |
| 21. |    | <i>Rā</i>          | the god Rā wearing the white crown                       |
| 22. |    | <i>Rā</i>          | Rā holding sceptres of the horizons of the east and west |
| 23. |    | <i>Rā</i>          | Rā holding the sceptre †                                 |
| 24. |    | <i>Rā</i>          | Rā wearing disk and uraeus and holding †                 |
| 25. |    | <i>Rā</i>          | Rā wearing disk and uraeus                               |
| 26. |    | <i>Heru</i>        | Horus (or Rā) wearing White and Red crowns               |
| 27. |    | <i>Rā</i>          | Rā wearing disk and holding symbol of "life"             |
| 29. |    | <i>Rā</i>          | Rā wearing disk, uraeus and plumes, and holding sceptre  |
| 31. |    | <i>Set</i>         | the god Set  |
| 32. |    | <i>Anpu</i>        | the god Anubis   |
| 33. |   | <i>Tehuti</i>      | the god Thoth  |
| 36. |  | <i>Khnemu</i>      | the god Khnemu   |
| 37. |  |                    |  |
| 38. |  |                    |  |
| 39. |  | <i>Hāpi</i>        | the Nile-god   |


















- |     |   |   |
|-----|---|---|
| 40. |    | <i>Auset</i> (or <i>Ast</i> ) Isis holding papyrus sceptre  |
| 41. |    | <i>Auset</i> (or <i>Ast</i> ) Isis holding symbol of "life" |
| 42. |    | <i>Auset</i> (or <i>Ast</i> ) Isis holding papyrus sceptre  |
| 45. |    | <i>Neft-ḥet</i> Nephthys holding symbol of "life"           |
| 51. |    | <i>Nut</i> the goddess Nut                                  |
| 52. |    | <i>Seṣeta</i> the goddess Sesheta                           |
| 53. |    | <i>Uṣr-Maāt</i> the goddess Maāt with sceptre of strength   |
| 54. |    | } <i>Maāt</i> the goddess Maāt                              |
| 55. |    |   |
| 58. |    | <i>Ānket</i> the goddess Ānket                              |
| 62. |    | <i>Bast</i> the goddess Bast                                |
| 63. |    | <i>Seḫet</i> the goddess Sekhet                             |
| 64. |  | } <i>Un</i> the hare-god Un                                 |
| 65. |  |   |
| 66. |  | <i>Meḥit</i> the goddess Mehit                              |
| 67. |  | <i>Ṣeta</i> a deity   |
| 68. |  | <i>Seḥer</i> a god who frightens, terrifies, or drives away |





















69.		}	<i>Seher</i>	see No. 68
70.				
71.			<i>Bes</i>	the god Bes
73.		}	<i>kepera</i>	the god Khepera
74.				















## 4. MEMBERS OF THE BODY.

1.		<i>tep, tata</i>	the head, the top of anything
3.		<i>her, hrâ</i>	the face, upon
5, 6, 7.	  	<i>sent, user</i>	the hair, to want, to lack
8.		<i>sere (?)</i>	a lock of hair
9.		<i>habes</i>	the beard
10.		<i>mer, maa, âri</i>	the right eye, to see, to look after something, to do
11.		—	the left eye
12.		<i>maa</i>	to see
13.		—	an eye with a line of stibium below the lower eye-lid
14.		<i>rem</i>	an eye weeping, to cry
15.		<i>an</i>	to have a fine appearance


- |         |   |                   |                                       |
|---------|---|-------------------|---------------------------------------|
| 16.     |    | <i>merti, maa</i> | the two eyes, to see                  |
| 17.     |    | <i>utat</i>       | the right eye of Rā, the Sun          |
| 18.     |    | <i>utat</i>       | the left eye of Rā, the Moon          |
| 19.     |    | <i>utatti</i>     | the two eyes of Rā                    |
| 20.     |    | <i>tebh</i>       | an <i>utchat</i> in a vase, offerings |
| 23.     |    | <i>ār</i>         | the pupil of the eye                  |
| 24.     |    | <i>tebh</i>       | two eyes in a vase, offerings         |
| 25.     |    | <i>ām</i>         | eyebrow                               |
| 26.     |    | <i>mester</i>     | ear                                   |
| 28.     |    | <i>xent</i>       | nose, what is in front                |
| 29.     |    | <i>re</i>         | opening, mouth, door                  |
| 30.     |    | <i>septi</i>      | the two lips                          |
| 31.     |  | <i>sept</i>       | lip raised shewing the teeth          |
| 32.     |  | <i>ārt</i>        | jawbone with teeth                    |
| 33.     |  | <i>tef, ātet</i>  | exudation, moisture                   |
| 35, 36. |  | <i>meṭ</i>        | a weapon or tool                      |
| 37.     |  | <i>āat, peṣṭ</i>  | the backbone                          |


















38.  *śat* the chine
39.  *menā* the breast
- 40, 41.  } *sexen* to embrace
44.  }
42.  } *ān, ām* not having, to be without,  
negation
47.  }
46.  *ka* the breast and arms of a man,  
the double
49.  } *ser, teser* hands grasping a sacred staff,  
something holy
50.  }
51.  *xen* hands grasping a paddle, to  
transport, to carry away
52.  *āha* arms holding shield and club,  
to fight
54.  *uſen* to write
58.  *xu* hand holding a whip or flail,  
to be strong, to reign
59.  *ā, ȝā* hand and arm outstretched,  
to give
62.  *meh,  
ermen* to bear, to carry
63.  *ȝā* to give
65.  *mā* to give

66.  *mā, henk* to offer
67.  — to offer fruit
68.  *nini* an act of homage
69.  *next* to be strong, to shew strength
72.  *xerp* to direct
- 73, 76. ,  *tet* hand
74.  *sep* to receive
77.  *kep* to hold in the hand
82.  *am* to clasp, to hold tight in the fist
- 84, 85. ,  *teba* finger, the number 10,000
-  *meter, āq* to be in the centre, to give evidence
86.  } *ān* thumb
87.  }
88.  *maā* a graving tool
90.  *bah, met, tai, ka* phallus, what is masculine, husband, bull
91.  *utet* to beget
- 92, 93. ,  *sem, seshem*


















94.		<i>xerui</i>	male organs
95.		<i>hem</i>	woman, female organ
96.		<i>i</i>	to go, to walk, to stand
98.		<i>ān, hem</i>	to go backwards, to retreat
99.		<i>uār, ret, ment</i>	to flee, to run away
100.		<i>teha</i>	to invade, to attack
101.		<i>ker</i>	to hold, to possess
102.		<i>q</i>	a knee
103.		<i>b</i>	a leg and foot
105.		<i>ab</i>	arm + hand + leg
106.		<i>teb</i>	hand + leg
107.		<i>ab</i>	horn + leg
109.		<i>ha</i>	piece of flesh, limb
111.			

## 5. ANIMALS.

















1.		<i>sesem</i>	horse
2.		<i>nefer</i>	
















- |     |   |                     |  |
|-----|---|---------------------|--|
| 3.  |    | <i>āḥ, ka</i>       | ox   |
| 6.  |    | <i>kaut</i>         | cow  |
| 13. |    | <i>bā</i>           | calf   |
| 14. |    | <i>du</i>           | calf   |
| 15. |    | <i>ba</i>           | ram  |
| 16. |    | <i>ba</i>           | Nubian ram of Amen                             |
| 17. |    | <i>ār</i>           | oryx   |
| 19. |    | <i>sāḥ</i>          | oryx, the transformed body, the spiritual body |
| 22. |    | <i>χen</i>          | a water bag                                    |
| 23. |    | <i>āa</i>           | donkey   |
| 24. |    | <i>uher (?)</i>     | dog  |
| 25. |    | <i>āmhet</i>        | ape  |
| 29. |    | —                   | the ape of Thoth                               |
| 31. |  | —                   | ape wearing Red crown                          |
| 32. |  | —                   | ape bearing <i>utchat</i> or Eye of the sun    |
| 36. |  | <i>ma, or māau</i>  | lion   |
| 38. |  | <i>l, r, ru, re</i> | lion couchant                                  |




















43.  *xerefu,* the lions of Yesterday and To-day  
*akeru*
44.  *neb* . . . . .
47.  *māu* **cat**
49.  *sab* jackal, wise person
52.  — the god Anubis, the god Āp-uat
55.  *sešeta* . . . . .
56.  *xex* a mythical animal
57.  — wild boar
58.  *un* a hare
59.  *ab* elephant
61.  *āpt* hippopotamus
62.  *xeb* rhinoceros
63.  *rer* pig
65.  *ser* giraffe
66.  *set* the god Set, what is bad, death, etc.
68.  *set* the god Set
69.  *pennu* **rat**




















## 5. MEMBERS OF ANIMALS


















- |       |   |                   |   |
|-------|---|-------------------|---|
| 3.    |    | <i>dh</i>         | ox  |
| 4, 5. |    | <i>gent</i>       | nose, what is in front                                    |
| 6.    |    | <i>xex</i>        | head and neck of an ox                                    |
| 8.    |    | <i>sefit</i>      | strength  |
| 9.    |    | —                 | head and neck of a ram                                    |
| 12.   |    | <i>sesa</i>       | to be wise  |
| 14.   |    | <i>peh</i>        | head and neck of a lion, strength                         |
|       |    | <i>pehti</i>      | two-fold strength   |
| 16.   |    | <i>hā</i>         | head and paw of lion, the forepart of anything, beginning |
| 21.   |    | <i>set</i>        | . . . . .   |
| 22.   |   |                   |   |
| 24.   |  |                   |   |
| 30.   |  | <i>at</i>         | hour, season  |
| 33.   |  | <i>ap</i>         | the top of anything, the forepart                         |
| 35.   |  | <i>aat</i>        | rank, dignity   |
| 37.   |  | <i>apt renpet</i> | opening of the year, the new year                         |











41.  *ab* horn, what is in front
44.  *abeḥ* tooth
45.  *abeḥ* tooth
46.  *aṭen, mesfer* to do the duty of someone, vicar, ear, to hear
47.  *peḥ* to attain to, to end
49.  *ḫepeš* thigh
51.  }
52.  } *nem, uhem* leg of an animal, to repeat
54.  *kep* paw of an animal
- 55, 56. ,  . . . . skin of an animal
57.  }
59.  } . . . . skin of an animal, animal of any kind
60.  *sat* an arrow transfixing a skin, to hunt
63.  *uā, āuā, āsu* bone and flesh, heir, progeny

## 7. BIRDS.







- |     |   |                     |   |
|-----|---|---------------------|---|
| 1.  |    | <i>a</i>            | eagle   |
| 2.  |    | <i>maa</i>          | eagle + sickle  |
| 3.  |    | <i>ma</i>           | eagle +  |
| 4.  |    | } <i>ti, neh</i>    | a bird of the eagle class ?   |
| 6.  |    |                     |   |
| 7.  |    |                     |   |
| 8.  |    | <i>Heru</i>         | hawk, the god Horus, god  |
| 9.  |    | <i>bak</i>          | hawk with whip or flail   |
| 10. |    | <i>Herui</i>        | the two Horus gods  |
| 11. |    | <i>Heru</i>         | Horus with disk and uraeus  |
| 12. |   | <i>Heru</i>         | Horus wearing the White and Red crowns  |
| 13. |  | <i>Heru nub</i>     | the "golden Horus"  |
| 15. |  | <i>neter</i>        | god, divine being, king   |
| 16. |  | <i>ament</i>        | the west  |
| 21. |  | <i>Heru sma tau</i> | "Horus the uniter of the two lands"   |
| 22. |  | <i>Heru Sept</i>    | Horus-Sept  |







24.  *xu* . . . . .
28.  *āxem, āšem* sacred form or image
29.  *Heru-šuti* Horus of the two plumes
30.  *mut, ner* vulture
33.  *Nebti* the vulture crown and the uraeus crown
- 36, 43. ,  *m* owl
38.  }  
 39.  } *mā* to give  
 40.  }
41.  *mer*
42.  *embaḥ* before
45.  *teḥuti* ibis
46.  *qem* to find
47.  *ḥam* to snare, to hunt
- 48, 51. ,  *Teḥuti* the god Thoth
53.  *ba* the heart-soul
54.  *baiu* souls

- |     |   |                  |  |
|-----|---|------------------|--|
| 55. |    | <i>bak</i>       | to toil, to labour                     |
| 58. |    | <i>xu</i>        | the spirit-soul                        |
| 60. |    | <i>bennu</i>     | a bird identified with the phoenix     |
| 61. |    | <i>bāḥ</i>       | to flood, to inundate                  |
| 63. |    | <i>uša</i>       | to make fat                            |
| 64. |    | <i>ṯešer</i>     | red                                    |
| 65. |    | <i>tefa</i>      | bread, cake, food                      |
| 66. |    |                  |  |
| 67. |    | <i>sa</i>        | goose, son                             |
| 69. |    | <i>tefa</i> (?)  | food                                   |
| 70. |    | <i>seṯ</i>       | to make to shake with fear, to tremble |
| 71. |    | <i>āq</i>        | duck, to go in                         |
| 72. |   | <i>ḥetem</i>     | to destroy                             |
| 73. |  | <i>pa</i>        | to fly                                 |
| 75. |  | <i>xen</i>       | to hover, to alight                    |
| 77. |  | <i>qema, ḥen</i> | to make, to lift up, to distinguish    |
| 78. |  | <i>ṯeb</i>       | .....                                  |













- |     |   |              |                             |
|-----|---|--------------|-----------------------------|
| 79. |  | <i>ur</i>    | swallow, great              |
| 80. |  | <i>šerâu</i> | sparrow, little             |
| 81. |  | <i>ti</i>    | a bird of the eagle kind    |
| 82. |  | <i>rexit</i> | intelligent person, mankind |
| 83. |  | <i>u</i>     | chicken                     |
| 87. |  | <i>ta</i>    | .....                       |
| 88. |  | } <i>seš</i> | birds' nest                 |
| 90. |  |              |                             |
| 91. |  | <i>sent</i>  | dead bird, fear, terror     |
| 92. |  | <i>ba</i>    | soul                        |

## 8. PARTS OF BIRDS.













- |     |   |                |                               |
|-----|---|----------------|-------------------------------|
| 1.  |   | <i>sa, apt</i> | goose, feathered fowl         |
| 3.  |  | <i>ner</i>     | head of vulture               |
| 4.  |  | <i>pek</i>     | .....                         |
| 8.  |  | <i>xu</i>      | head of the <i>bennu</i> bird |
| 9.  |  | <i>rex</i>     | .....                         |
| 10. |  | <i>amax</i>    | eye of a hawk                 |

- |     |   |                |   |
|-----|---|----------------|---|
| 11. |  | <i>tenh</i>    | wing, to fly                            |
| 13. |  | <i>su, maā</i> | feather, what is right and true         |
| 17. |  | <i>ermen</i>   | to bear, carry                          |
| 18. |  | <i>ša</i>      | foot of a bird                          |
| 20. |  | —              | to cut, to engrave                      |
| 21. |  | <i>sa</i>      | son, with $\triangle$ <i>t</i> daughter |





## 9. AMPHIBIOUS ANIMALS.





- |       |   |                   |                               |
|-------|---|-------------------|-------------------------------|
| 1.    |    | <i>šet</i>        | turtle, evil, bad             |
| 2.    |    | <i>ās</i>         | lizard, abundance             |
| 4.    |    | <i>at, seqa</i>   | crocodile, to gather together |
|       |    | <i>āli, hentī</i> | prince                        |
| 5, 6. |   | <i>at</i>         | crocodile                     |
| 7.    |   | <i>Sebek</i>      | the god Sebek                 |
| 8.    |    | <i>qam</i>        | crocodile skin, black         |
| 9.    |    | <i>Heqt</i>       | the goddess Heqt              |
| 10.   |    | <i>hefen</i>      | young frog, 100,000           |
| 11.   |    | } <i>ārā</i>      | serpent, goddess              |
| 16.   |    |                   |                               |









- |     |   |                  |                              |
|-----|---|------------------|------------------------------|
| 14. |  | } <i>Meḥent</i>  | the goddess Meḥent           |
| 15. |  |                  |                              |
| 19. |  | <i>atur</i>      | shrine of a serpent goddess  |
| 22. |  | <i>ḥef, fenṯ</i> | worm                         |
| 24. |  | <i>Āpep</i>      | the adversary of Rā, Apophis |
| 25. |  | <i>t, tet</i>    | serpent, body                |
| 27. |  | <i>met</i>       | .....                        |
| 30. |  | <i>f</i>         | a cerastes, asp              |
| 31. |  | <i>sef</i>       | .....                        |
| 32. |  | <i>per</i>       | to come forth                |
| 33. |  | <i>āq</i>        | to enter in                  |
| 37. |  | <i>ptaḥ</i>      | to break open                |

## 10. FISH.





- |    |   |             |           |
|----|---|-------------|-----------|
| 1. |  | <i>ān</i>   | fish      |
| 3. |  | <i>betu</i> | fish      |
| 6. |  | <i>sepa</i> | centipede |
| 9. |  | <i>nār</i>  | .....     |
























- |     |   |              |                    |
|-----|---|--------------|--------------------|
| 10. |  | <i>xa</i>    | dead fish or thing |
| 11. |  | } <i>bes</i> | to transport       |
| 12. |  |              |                    |
| 14. |  | <i>xep</i>   | thigh (?)          |



















## 11. INSECTS.


















- |    |   |                                      |  |
|----|---|--------------------------------------|--|
| 1. |  | <i>net, bāt</i>                      | bee                                    |
| 3. |  | <i>suten net</i><br>(or <i>bāt</i> ) | "King of the South and North"          |
| 4. |  | <i>xep</i>                           | to roll, to become, to come into being |
| 7. |  | <i>āf</i>                            | fly                                    |
| 8. |  | <i>senehem</i>                       | grasshopper                            |
| 9. |  | <i>serq</i>                          | scorpion                               |

## 12. TREES AND PLANTS.

















- |       |   |              |                        |
|-------|---|--------------|------------------------|
| 1, 2. |  | <i>ām</i>    | tree, what is pleasant |
| 6.    |  | <i>bener</i> | palm tree              |
| 7.    |  | . . . .      | acacia                 |
| 9.    |  | <i>xet</i>   | branch of a tree, wood |



















- 13, 14.  } *renp, ter* shoot, young twig, year  
 15, 16, 17.  ,  ,  }  
 18.  — eternal year  
 19.  — time  
 20, 21.  ,  *sept* a thorn  
 22.  *nexeb* shoot, name of a goddess and city  
        *enen* —  
 24.  *su, suten* king of the South  
 25, 27.  ,  *shemā* south, name of a class of priestess  
 26.  *res,* south  
 28, 29.  ,  } *res* south  
 30, 31.  ,  }  
 33.  *ā* feather  
        *i* —  
 34.  *i* to go  
 35.  *sexet* plants growing in a field  
 36.  *āb* an offering














37.  } *śā, akh* lotus and papyrus flowers growing,  
 38.  } field
40.  *hen* cluster of flowers or plants
- 42, 43.  *ha* cluster of lotus flowers
44.  *meht* the North, the Delta country, the  
land of the lotus
45.  } *res* the South, the papyrus country  
 46.  }
47.  } *uat* young plant, what is green  
 48.  }
55.  — flower
58.  *nehem* flower bud
62.  } — lotus flower  
 63.  }
67.  *un* . . . . .
68.  *xa* flower
70.  *śen* . . . . .
- 73, 77. ,  *ut, ut* to give commands

- 74, 75. ,  *het* white, shining, light
78.  *χesef* an instrument, to turn back
80.  *mes* to give birth
81.  — the union of the South and North
82.  } *beti* barley
83.  }
86.  — grain
88.  } *sen* granary, barn, storehouse
89.  }
90.  } *arp* grapes growing, wine
91.  }
92.  *mār* pomegranate
- 93, 94. ,  } *bener* sweet, pleasant
96.  }
98.  *netem* sweet, pleasant




## 13. HEAVEN, EARTH AND WATER.

- |         |   |                 |                                       |
|---------|---|-----------------|---------------------------------------|
| 1.      |    | <i>pet, her</i> | what is above, heaven                 |
| 2.      |    | } <i>kerh</i>   | sky with a star or lamp, night        |
| 3.      |    |                 |                                       |
| 4.      |    | <i>âtet</i>     | water falling from the sky, dew, rain |
| 5.      |    | <i>0ehen</i>    | lightning                             |
| 6.      |    | <i>qert</i>     | one half of heaven                    |
| 7.      |    | <i>Rā, hru</i>  | the Sun-god, day                      |
| 9.      |    | <i>xu</i>       | radiance                              |
| 10, 11. |    | <i>Ra</i>       | the Sun-god                           |
| 13.     |    | <i>xu, uben</i> | the sun sending forth rays, splendour |
| 14.     |   | <i>Sept</i>     | the star Sothis, to be provided with  |
| 16.     |  | —               | the sun's disk with uraci             |
| 17.     |  | —               | winged disk                           |
| 23, 25. |  | <i>xā</i>       | the rising sun                        |
| 26.     |  | <i>paut</i>     | cake, offering, ennead of gods        |
| 28.     |  | <i>sper</i>     | a rib, to arrive at                   |


















29.  *āāh, ābt* moon, month
35. ★ *sba, tua* star, star of dawn, hour, to pray
36.  *tuat* the underworld
37.  } *ta* land
38.  }
40.  *set (or semit)* mountainous land
41.  — foreign, barbarian
42.  *tu* mountain, wickedness
44.  *χut* horizon
- 45, 46. ,  *hesp, sept* nome
47.  *āteb* the land on one side of the Nile ;  
 = all Egypt
48.  — land
49.  *uat, her* a road, a way
50.  *kes, m* side
- 51, 52. ,  *āner* stone
53. • *šā (?)* sand, grain, fruit, nuts
55.  *n* surface of water, water















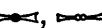



		<i>mu</i>	water
57.		} <i>mer</i>	ditch, watercourse, to love
58.			
60.		<i>sha</i>	lake
61.		<i>sem</i>	to go
62.		—	lake
64.		<i>Amen</i>	the god Amen
66.		<i>aa</i>	island
68.		<i>χuti</i>	the two horizons ( <i>i. e.</i> , East and West)
69.		<i>peh</i>	swamp, marsh
70.		} <i>hemt, baa</i>	metal, iron ore ( <i>or</i> copper ore ?)
71.			
72.			

## 14. BUILDINGS.













1.		<i>nu</i>	town, city
3.		<i>per</i>	house, to go out
6.		<i>per-χeru</i>	sepulchral meals or offerings






- |         |   |                    |                                    |
|---------|---|--------------------|------------------------------------|
| 7.      |    | <i>per het</i>     | "white house", treasury            |
| 8.      |    | <i>h</i>           | } quarter of a city (?)            |
| 10.     |    | <i>mer</i>         |                                    |
| 11, 12. |    | <i>het</i>         | house, temple                      |
| 13.     |    | <i>hetu</i>        | temples, sanctuaries               |
| 14.     |    | <i>neter het</i>   | god's house                        |
| 16.     |    | <i>het āa</i>      | great house                        |
| 17.     |    | <i>Nebt-het</i>    | Lady of the house, i. e., Nephthys |
| 19.     |    | <i>Het-Heru</i>    | House of Horus, i. e., Hathor      |
| 29.     |    | <i>āhā</i>         | great house, palace                |
| 32.     |    | <i>usext</i>       | hall, courtyard                    |
| 36.     |   | <i>āneb, sebtī</i> | wall, fort                         |
| 37.     |  | <i>uhen</i>        | to overthrow                       |
| 41.     |  | —                  | fortified town                     |
| 43.     |  | } <i>seb</i>       | door, gate                         |
| 44.     |  |                    |                                    |
| 45.     |  | <i>qenb</i>        | corner, an official                |
























48.  *hap* to hide
- 51, 52.  pyramid
53.  *texen* obelisk
54.  *utu* memorial tablet
55.  *uxa* pillar
61.  *xaker* a design or pattern
62.  *seh, arq* a hall, council-chamber
64.  *set heb (?)* festival celebrated every thirty years
65.  *heb* festival
67.  double staircase, to go up
68.  *xet* staircase, to go up
69.  *aa* leaf of a door, to open
70.  *s* a bolt, to close
71.  *as, seb, mes* to bring, to bring quickly
- 72, 73.  *tes* to tie in a knot
74.  *ames* . . . . .
75.  *Amsu* the god Amsu (or Min ?)
76.  *qet* . . . . .

















## 15. SHIPS AND PARTS OF SHIPS.

1.  }  
 2.  } *uāa, xet* boat, to sail down stream
- 5, 6.  *uḥā* loaded boat, to transport
14.  — to sail up stream
16.  *nef, tau* wind, breeze, air, breath
19.  *aḥā* to stand
21.  *hem* helm, rudder
22.  *xeru* paddle, voice
23.  *sešep* . . . . .
61.  *ḥennu* the name of a sacred boat
62.  }  
 63.  } — boats of the sun




## 16. SEATS, TABLES, ETC.









1.  *ast, Auset* seat, throne, the goddess Isis
2.  *het* . . . . .
3.  — seat, throne

- 5, 6. ,  *as* . . . . .
7.  } *ster* to lie down in sleep or death
8.  }
9.  *s* . . . . .
11.  *sem, sešem* . . . . .
12.  — clothes, linen
15.  *serer* . . . . .
16.  *hetep* table of offerings
19.  *xer* what is under, beneath
- 20, 22. ,  } --- funeral chest, sarcophagus
- 23, 24. ,  }
25.  *aat* zone, district
27.  *teb* to provide with
- 28, 29. ,  *an* pillar, light tower (?)
30.  *hen* . . . . .
- 31, 33. ,  *as* . . . . .
36.  } *nem* squeezing juice from grapes,  
37.  } the god Shesmu or Seshmu








38.  } *meter* to use violence
39.  }
41.  *ses* linen, clothing, garments
43.  *urš* pillow
44.  *un-ḥrā* mirror
- 45, 46.  ,  *serit, ḫaibit* fan, shadow
47.  *māḫa* scales, to weigh
50.  } *uā* to balance, to test by weighing
51.  }
- 52, 53, 54.  ,  ,  } *uḏes, res* to raise up, to wake up
55.  }
57.  *maāt* a reed whistle, what is right or straight
58.  *āat* standard
















## 17. TEMPLE FURNITURE.



















2.  *ḫaut* altar
4.  — fire standard
13.  *neter* axe or some instrument used in the performance of magical ceremonies

16.		<i>neter xert</i>	the underworld
18.		<i>teṯ</i>	the tree-trunk that held the dead body of Osiris, stability
20.		<i>sma</i>	to unite
22.		<i>sen</i>	brother
23.		<i>sen</i>	. . . . .
26.		<i>ab</i>	the left side
28.		<i>am</i>	to be in
29.		<i>Seseta</i>	name of a goddess

## 18. CLOTHING, ETC.

















1.		<i>meḥ</i>	head-gear
7.		<i>xepet</i>	helmet
8.		<i>het</i>	the White crown of the South
9.		<i>res</i>	the South land
11.		<i>tešer</i>	the Red crown of the North
12.		<i>meḥt</i>	the North land
13.		<i>sexeṯ</i>	the White and Red crowns united
14.	@	<i>u, šad</i>	cord, one hundred









17.		<i>suti</i>	two feathers
18.		<i>atef</i>	plumes, disk and horns
20.			
24.		<i>meh</i>	crown, tiara
25.		<i>usex</i>	breast plate
26.			
28.		<i>daḥ</i>	collar
29.		<i>sat</i>	garment of network
30.		<i>ṣent</i>	tunic
32.		<i>ḥeb</i>	linen, garments, apparel
34.		<i>mesen</i>	
36.		<i>mer, nes</i>	tongue, director
38.		<i>tebt</i>	sandal
39.		<i>ṣen, ḫetem</i>	circle, ring
41.		<i>ṭemt, temt</i>	to collect, to join together
42.		<i>ḥet</i>	buckle
43.		<i>ānḫ</i>	life

45.		<i>sefaut</i>	a seal and cord
46.		<i>menūt</i>	an instrument worn and carried by deities and men
47.		<i>kep</i>	. . . . .
48.		<i>āper</i>	to be equipped
50.		<i>χerp</i>	to direct, to govern
52.		<i>sexem</i>	to be strong, to gain the mastery
56.		<i>āment</i>	the right side
59.		<i>χu</i>	fly-flapper
60.			
61.		<i>Abt</i>	the emblem containing the head of Osiris worshipped at Abydos
62.		<i>heq</i>	sceptre, to rule
64.		<i>tchām</i>	sceptre
65.		<i>Uast</i>	Thebes
66.		<i>usr</i>	strength, to be strong
73.		<i>āmes</i>	name of a sceptre
74.		<i>χu</i>	flail or whip
76.		<i>Beb</i>	the firstborn son of Osiris
77.		<i>sexer</i>	fringe (?)




























## 19. ARMS AND ARMOUR.

1.		<i>āam, nehes, } qema, tebā }</i>	foreign person, to make, finger
		<i>āq</i>	what is opposite, middle
3.		<i>āb</i>	.....
		<i>seṭeb, seṭeb</i>	what is hostile
7, 8.		<i>qeḥ</i>	axe
9.		<i>ṭep</i>	the first, the beginning
10.		<i>χepes</i>	scimitar
11.		<i>χaut</i>	knife
12.		<i>k</i>	knife
13.		<i>qeṭ</i>	dagger
14, 15.		<i>ṭes</i>	knife
19.		<i>nemmet</i>	block of slaughter
20.		<i>seṭem</i>	.....
21.		<i>pet</i>	bow
25.		<i>sta, or sti</i>	the front of any thing
26.			

28.		<i>peŧ</i>	to stretch out, to extend
33.		<i>set</i>	arrow, to shoot
38.		<i>sa</i>	the side or back
41.		<i>āa</i>	great
42.		<i>sun</i>	arrow
43.		<i>xa</i>	body
45.		} <i>urit</i>	chariot
46.			

## 20. TOOLS, ETC.















1.		<i>m</i>	, . . . . .
2.		<i>tāt</i>	emanation
3.		<i>setep</i>	to select, to choose
4.		} <i>en</i>	adze
5.			
7.		<i>hu</i>	to fight, to smite
8.		<i>ma</i>	sickle
9.		<i>maā</i>	sickle cutting a reed (?)






12.		<i>mer, hen</i>	to love
13.		<i>heb, ar, per</i>	to plough, hall, growing things
14.		<i>tem</i>	to make perfect, the god Temu
15.		<i>bât</i>	miraculous, wonderful
18.		<i>sa</i>	. . . . .
19.		<i>ô</i>	. . . . .
20.		—	metal
21.		<i>ta</i>	fire-stick (?)
26.		<i>menx</i>	good, to perform
28.		<i>hemt</i>	workman
29.		<i>āba</i>	to open out a way
31.		<i>ab, (āb, āb,) mer</i>	disease, death
35.		<i>net</i>	to break
38.		<i>uā</i>	one
40.		<i>Net</i>	the goddess Neith
42.		<i>ses, sems</i>	to follow after, follower
45.		<i>ges</i>	bone

47.		} <i>sch</i>	estate, farm
48.			
49.		<i>hep</i>	to hide away
50.		<i>nub</i>	gold
53.		<i>het</i>	silver
54.		<i>uasm, smu</i>	refined copper
55.		<i>seχet</i>	fowler's net












## 21. CORDWORK, NETWORK.


















1.		<i>u, šaā</i>	cord, one hundred
2.		<i>sta</i>	to pull, to haul along
5.		<i>āu</i>	to be long, extended
		<i>āmax</i>	pious, sacred
6.		} <i>šes, qes, qeb</i>	to fetter, linen bandage
8.			
9, 10.			to unfasten, book, writing
13.		<i>ārq</i>	to bring to the end
15, 16.			to fill



17.		<i>śet</i>	to gain possession of
21.		<i>āt</i> ( <i>ānt</i> )	part of a fowler's net
22.			
23.		<i>ten</i>	circuit
25.		<i>sent</i>	outline for foundation of a building
26.		<i>ua</i>	magical knot (?)
27.		<i>ruṭ</i>	plant, growing things
28.		<i>sa</i>	amulet, protection
29.			
30.		<i>ḥ</i>	rope
31.		<i>her</i>	<i>ḥ</i> + <i>r</i>
32.		<i>hā</i>	<i>ḥ</i> + <i>a</i>
34.		<i>sek</i>	. . . . .
35.			
37.		<i>uah</i>	to place, be permanent
39.		<i>uṭen</i>	offerings
40.		<i>ṭeben</i>	to go round about

- |     |   |                          |  |
|-----|---|--------------------------|--|
| 41. |  | <i>rer, pexer, teben</i> | } to go round about                            |
| 43. |  | 0 ( <i>th</i> )          |  |
| 44. |  | 0et (?)                  | to take possession of                          |
| 45. |  | <i>ut</i>                | to bandage, substance which has a strong smell |
| 46. |  | <i>set</i>               | flowing liquid                                 |

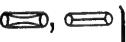
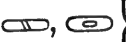









## 22. VESSELS.

- |     |   |                  |                                    |
|-----|---|------------------|------------------------------------|
| 1.  |    | } <i>Bast</i>    | name of a city and of a goddess    |
| 2.  |    |                  |                                    |
| 4.  |    | <i>hes</i>       | to sing, to praise, to be favoured |
| 5.  |    | <i>qebh</i>      | cold water, coolness               |
| 6.  |    | <i>hen</i>       | king, majesty, servant             |
| 7.  |   | <i>neter hen</i> | divine servant, priest             |
| 8.  |  | } <i>Xent</i>    | what is in front                   |
| 9.  |  |                  |                                    |
| 11. |  | <i>xnem</i>      | to unite, to be joined to          |
| 14. |  | <i>art</i>       | milk                               |
| 17. |  | <i>tex</i>       | unguent                            |



20.  *ārp* wine
21.  *nu, qet, nel* liquid
22.  *ān* to bring
23.  *āb* heart
25.  *āb,*  
 26, 27.  *āāb* to be clean, ceremonially pure
29.  *mā* as, like
31.  *hent, āb, useχ* mistress, lady, broad
33.  *ta* cake, bread.
- 37, 38.  *χet* fire
39.  *ba* bowl containing grains of incense on fire
40.  *ter* bowl containing fruit (?)
41.  *k* libation vase
43.  *neb* lord, all, bowl
44.  *k* flat bowl with ring handle
49.  *heb* festival
50.  *heb*

53.		}	<i>ât, beti</i>	grain, barley and the like
55.				









## 23. OFFERINGS.

1, 2.		}	<i>ta</i>	bread, cake
3, 4.				
5, 6.				
10.		<i>paut</i>		bread, cake
		<i>paut</i>		company of nine gods
14.		<i>sep</i>		time, season
17.		<i>x</i>		a sieve
22.		<i>ta</i>		to give
23.		<i>ter</i>		. . . . .
24.		<i>xemt</i>		bronze
		<i>ta</i>		. . . . .

## 24. MUSICAL INSTRUMENTS, WRITING MATERIALS, ETC.












1.		<i>ân, sesh</i>	writing reed, inkpot and palette, to write, to paint
2.		<i>šât (?)</i>	a papyrus roll, book



- |     |   |                   |                              |
|-----|---|-------------------|------------------------------|
| 3.  |  | <i>mesen</i>      | . . . . .                    |
| 5.  |  | <i>hes</i>        | to play music                |
| 6.  |  | <i>seses</i>      | sistrum                      |
| 8.  |  |                   |                              |
| 9.  |  | <i>nefer</i>      | instrument like a lute, good |
| 10. |  | <i>Nefer-Temu</i> | the god Nefer-Temu           |
| 11. |  | <i>sa</i>         | syrinx, to know              |
| 12. |  | <i>men</i>        | to abide                     |

25. LINE CHARACTERS, ETC.

- |       |       |              |   |
|-------|-------|--------------|---|
| 1.    |       | <i>uā</i>    | one   |
| 2, 4. | ,   — |              | sign of plural  |
| 5.    | ∞     | <i>ui</i>    | sign of dual  |
| 7.    | ×     | <i>ses</i>   | to split  |
| 9.    | ∩     | <i>met</i>   | ten, ∩∩ = <i>taut</i> twenty, ∩∩∩ = <i>māb</i> thirty |
| 10.   | 𐎎, 𐎏  | <i>herit</i> | fear, awe   |
| 11.   | 𐎎     | <i>ten</i>   | to split, to separate                                 |
| 12.   | 𐎎     | <i>t</i>     | cake  |



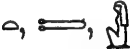

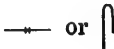

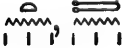
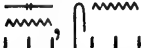
14.		<i>tet</i>	what is said
		<i>ki tet</i>	"another reading", <i>i. e.</i> , variant reading
15.		<i>qen, set, at</i>	boundary, border
19.		<i>ren</i>	name
20.		<i>sen</i>	to depart
22.		<i>seger</i>	captive
25.		<i>apt</i>	part of a palace or temple
27.		<i>per, at, beti</i>	grain, wheat, barley
29, 30.		<i>nem</i>	. . . . .
38, 40.		<i>p</i>	door
46.		<i>kes</i>	side, half

---



## CHAPTER V.

### PRONOUNS AND PRONOMINAL SUFFIXES.

The personal pronominal suffixes are :—

Sing. 1.		Ä
„ 2. m.		K
„ 2. f.		T, TH (Θ)
„ 3. m.		F
„ 3. f.		S
Plur. 1.		N
„ 2.		TEN, ΘEN
„ 3.		SEN

The following examples illustrate their use :—

	<i>ba-ä</i>	my soul
	<i>seḫet-k</i>	thy field

	<i>emmā-t</i>	with thee
	<i>šuit-f</i>	his shade
	<i>mešet-s</i>	her words
	<i>à teṭ en-n</i>	what was said by us
	<i>nut-ten</i>	your cities
	<i>ḥāti-sen</i>	their heart.

These suffixes, in the singular, when following a word indicating the noun in the dual, have the dual ending *i* added to them; thus *merti-fi* "his two eyes"; *muti-fi* "his two serpent mothers"; *āui-fi* "his two arms"; *reṭui-fi* "his two legs".

The forms of the pronouns are:—

I. Sing. 1.		UÁ
„ 2. m.		TU, ̐U
„ 3. m.		SU
„ 3. f.		SET
Plur. 1.		N
„ 2.		TEN, ̐EN
„ 3.		SEN

II	Sing. 1.		NUK, ANUK
	„ 2. m.		ENTEK, ENTUK
	„ 2. f.		ENTET, ENTUT
	„ 3. m.		ENTEF, ENTUF
	„ 3. f.		ENTES, ENTUS.








Plur. 1. (wanting)

„ 2.		ENTETEN, ENTUTEN
„ 3.		ENTESEN, ENTUSEN.





























The following are examples of the use of some of these :—

- anuk*                      *paik*                      *sen*                      *serau*  
I                              thy                              brother              younger.
- as*    *ben*              *anuk*                      *taik*                      *muθ*  
Behold, not [am] I                      thy                              mother?
- entek*              *smen*              *her*    *auset*              *en*                      *atef*  
Thou [art] stablished upon the seat of the divine father.


4.     
*entef sešem - vâ*  
 He leadeth me.


5.         
*teṭ en sen ân hen-f entuten âḫ*  
 Said to them his majesty, ye [are] what?

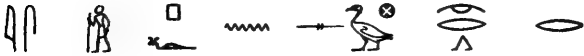
The demonstrative pronouns are :—

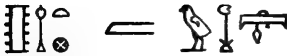
Sing. m.		PEN	this
" f.		TEN	this
" m.	  	PEF, PEFA	that
" f.	  	TEF, TEFA	that
" m.	 	PA	this
" f.		TA	this.
Plur. m.	  	ÂPEN, PEN	these
" f.	  	ÂPTEN, PETEN	these
"	    	NEFA	those
"	 	NA	these
"	   	PAU	these.


The following are examples of the use of these:—


1.   
*henā āp pen*  
 With messenger this.

2.   
*hes - sen em hetu nu sāt(?) ten*  
 They shall recite the chapters of book this.

3.   
*ās ser pef en Sa sper er*  
 Behold, prince that of Sais went forth to




  
*Aneb-hetet em uxa*  
 Memphis in the night.

4.   
*ās pefa pu teṭ en setem*  
 Behold, that which is said to the listener[s].

5.   
*nuk tefa heṭeṭ sat Rā*  
 I [am] that scorpion the daughter of Rā.

6.       
*āmmā - tu āmu-ā en ta*

Grant thou that I may eat the

-     
*maāst en pai āh*  
 liver of this ox.

7.     
*erṭā - nā hekau āpen*

May be given to me words of power these.

8.      
*ān āq gemtu - k em*

Not shall enter thy disasters into

-    
*at - ā āpten*

my members these.

9.       
*āhā - ōā erek mā nefa Asārtiu*

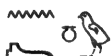

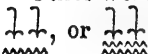
Thou art standing like these divine Osiris beings.

10.       
*na pu enti em-sa pa xepes*

These are who[are] behind the Thigh.



11.   
*pau*      *setem*      *en*      *neteru*  
 .....these      heard      of the gods.

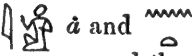

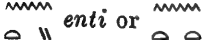

Other words for "this" are  *ennu*, and , or  *enen*, and they are used thus:—

1.   
*ennu*      *ennui*      *en*      *pet*  
 This      canal      of heaven.

2.   
*ta - k*      *maa-â*      *enen*      *xeper*


Grant thou [that] I may see this [which] happeneth

-   
*em*      *maat - k*  
 in      thine eye.

The relative pronouns are  *â* and  *ent*, or  *enti* or  *entet*, and they are used thus:—

1.   
*xu*      *ðenru*      *âst*      *â*

Glorious things [and] mighty deeds      many      which

-   
*âri-f*      *em*      *suten*  
 he did      as      king.

2. *au* *ementuf* *â* *âri-tu* *nef* *hebsu* III  
It was he who made for him clothes.

3. *hest* *âat* *ent* *xer* *suten*  
Favour great which [he had] with the king.

4. *ârit-nef* *âput* *neb* *enti* *em* *sext*  
He did errand every which [was] in the fields.

5. *entet* *em* *nut - sen*  
Which [was] in city their.

The reflexive pronouns are formed by adding the word *tes* to the pronominal suffixes thus :—

		<i>tes-â</i>	myself
		<i>tes-k</i>	thysself
		<i>tes-t</i>	thysself (fem.)
		<i>tes-f</i>	himself
		<i>tes-s</i>	herself
		<i>tes-sen</i>	themselves.

Examples of the use of these are :—

1.  *i - nā*       *net-ā*       *tet-ā*       *tes-ū*





I have come, and I have avenged my body my own.

2.  *suta*      -       *kuā*       *mā*       *suta*      -       *k*




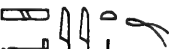

I have made myself strong as      thou hast made

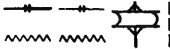



 *tu*       *tes-k*

strong thyself.








3.  *em*       *ān*       *neter*       *tesef*









In the writing of the god himself.



4.  *ānuu*      -       *f*       *nek*       *sāit*       *en*
- He writeth      for thee      the Book      of

 *sensen*       *em*       *tebāu-f*       *tesef*

Breathings      with      his fingers his own.

5.         
*feṭ ta netert em re - s tes - s*  
 Speaketh the goddess with her mouth her own.

6.          
*yer - sen her hrā - sen em ta*  
 They fall down upon face their . . . . in land

   
*tes - sen*  
 heir own.

---

## CHAPTER VI.


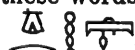
### NOUNS.

Nouns in Egyptian are either masculine or feminine. Masculine nouns end in U, though this characteristic letter is usually omitted by the scribe, and feminine nouns end in T. Examples of the masculine nouns are :—

 *hru* day

 *ānu* scribe

 *kerhu* night,

but these words are just as often written  and . Other examples are :—

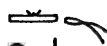

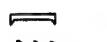



 *āp* envoy

 *qeres* sepulchre










 *neter* god

 *re* chapter, mouth.

Examples of feminine nouns are :—

	<i>sāt</i>	book
	<i>pet</i>	heaven
	<i>seḫet</i>	field
	<i>sebḫet</i>	pylon
	<i>netert</i>	goddess
	<i>ṭept</i>	boat.

Masculine nouns in the plural end in U or IU, and feminine nouns in the plural in UT, but often the T is not written; examples are :—

	<i>ānḫiu</i>	living beings
	<i>āsemu</i>	the forms in which the gods appear
	<i>ḥau</i>	people who live in the Delta.
	<i>sbau</i>	doors
	<i>suteniu netiu</i> (or <i>bātiu</i> )	Kings of the South and North
	<i>ḥemut</i>	women
	<i>satut</i>	daughters
	<i>meḥut</i>	offerings
	<i>āsut</i>	places.

The oldest way of expressing the plural is by writing the ideograph or picture sign three times, as the following examples taken from early texts will shew:—



*ret* legs



*xu* spirits



*per* houses, habitations



*hemut* women



*nut* cities



*sexet* fields



*uat* ways, roads.

Sometimes the picture sign is written once with three dots,  $\overset{\circ}{\underset{\circ}{\circ}}$  or  $\circ\circ\circ$ , placed after it thus:—



*xu* spirits

The three dots or circles  $\overset{\circ}{\underset{\circ}{\circ}}$  afterwards became modified into  $\begin{smallmatrix} | \\ | \\ | \end{smallmatrix}$  or  $\text{III}$ , and so became the common sign of the plural.



Words spelt in full with alphabetic or syllabic signs are also followed at times by  $\overset{\circ}{\underset{\circ}{\circ}}$ :—





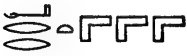


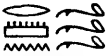

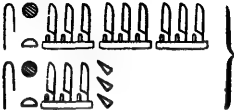



*ret* men



*hunut* young women





	<i>urâu</i>	great ones
	<i>serru</i>	little ones.

The plural is also expressed in the earliest times by writing the word in alphabetic or syllabic signs followed by the determinative written thrice :—

	<i>hât</i>	hearts
	<i>besek</i>	intestines
	<i>ârrt</i>	abodes
	<i>gesu</i>	bones
	<i>seteb</i>	obstacles
	<i>ermen</i>	arms
	<i>âxemu-seku</i>	a class of stars
	<i>sexet</i>	fields
	<i>seb</i>	stars
	<i>petet</i>	bows
	<i>fām</i>	sceptres.

In the oldest texts the dual is usually expressed by adding UI or TI to the noun, or by doubling the



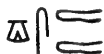
picture sign thus:—  the two eyes,  the two ears,  the two hands,  the two lips, and the like. Frequently the word is spelt alphabetically or syllabically and is determined by the double picture sign, thus:—



the two divine souls










the double heaven, i. e., North and South



the two sides










the two lights.

Instead of the repetition of the picture sign two strokes, || were added to express the dual, thus   ||  *Hāp*, the double Nile-god. But in later times the two strokes were confused with ∪, which has the value of I, and the word is also written   ∪  ; but in each case the reading is *Hāpui*. The following are examples of the use of the dual:—

1.        
*ārit - nef teḡenui urui em mat*  
 He made two obelisks great of granite














2.    ∪   ∪  
*pa teḡenui urui*  
 The two obelisks great.

3.         
*nefer hrā em šuti urui*

Beautiful of face with two plumes great.

4.          
*er āmtu beyenti urti*

Between the two pylons great.








5.               
*Baui-fi pui en āmu Tefet*  
 His double soul that which [is] in Tattu  
 (Busiris).



6.        
*baui her-āb tafui*

The divine souls within the two divine Tchafui.

7.               
*baui-fi her-ābui tafui ba*

His double soul within the two Tchafui [are] the soul

-         
*pu en Rā ba pu en Asār*  
 of Rā, [and] the soul of Osiris.

8.           
*xā - kuā em sati - ŋen*  
 I have risen as two daughters your.

9.   
*ānet*    *hrāu - ōen*    *Rehti*    *Senti*

Homage to you [ye] two opponents, [ye] two sisters,

  
*Merti*

[ye] two Mert goddesses.






10.   
*tep*    *āui*    *senti - k*









Upon the two hands of thy two sisters.

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



## CHAPTER VII.






### THE ARTICLE.








The definite article masculine is  or  PA, the feminine is  TA, and the plural is  NA or  NA EN; the following examples will explain the use of the article.







1.          
*na pu enti em-sa pa xepes*  
 Those are who [are] behind the star Thigh

   
*em pet*  
 in heaven.

2.           
*pa bes en sešet hnā pa*  
 The flame of fire and the

      
*uat en behent*  
 tablet of crystal.







3.  |        
*nuk pa ba en ta xat āāt*  
 I [am] the Soul of the Body great.








4.  |       
*rex - kuā ren en pa neter*  
 I know the name of the god[s]

-       
*XLII en uneniu ḥenā - k*  
 forty-two who exist with thee.






5.         
*nefer pa stimu em ta āset*  
 Good [is] the grass in the place




-  |   
*ment*  
 such and such.

6.        
*ta ḥemt en paif sen āa*  
 The wife of his brother elder







-         
*āu - tu ḥems ḥer nebṯ - set*  
 she was sitting at her hair.<sup>1</sup>

<sup>1</sup> I. e., she was sitting dressing her hair.

7.  *na*  *serseru*  *en*  *p[a]*  *aset*  
The winds (air) of the acacia tree



 *seps*  *en*  *Annu*  
venerable of Annu.

8.  *au-f*  *her*  *xaṭbu*  *taif*  *hemt*  
He slew his wife,









 *au-f*  *her*  *xaā* - *set*  *na*  *en*  *du*  
he threw her [to] the dogs.








9.  *un*  *an*  *pa*  *sti*  *her*  *xeperu*  *em*  
The smell became in

 *na*  *en*  *hebsu*  *en*  *Āa-perti*  
the garments of Pharaoh.









The masculine indefinite article is expressed by  *uā en*, and the feminine by  *uāt*

*en* ; the words *uā en* and *uāt en* mean, literally, "one of". Examples are :—









1.          
*qet - nef uā en bexennu em*  
 He built a house with










        
*tet - f em ta ānt pa āś*  
 his own hand in the valley of the cedar.

2.          
*āu-f her ān uā en sfent ķesā*  
 He brought a knife [for cutting] reeds.

3.          
*āḫ qet - k uā en set ķemt*  
 O fashion thou a wife

     
*en Batau Batau.*  
 for

4.          
*ḫer ār āu-k qem - f emtuk*  
 When thou findest it, thou shalt










  
*her*    *tātu-f*    *er*    *uā*    *en*    *ḫai*    *en*  
 put    it    into    a    pot    of










  
*mu*    *qebḥ*    *ka*    *ānḫ - ū*  
 water    cold, [and]    verily    I shall live.










5. 








  
*ūu*    *pa*    *Rā*    *her*    *tāt*    *ḫeperu*    *uā*    *en*  
 The *Rā*    caused    to become    a










  
*mu*    *āa*    *er*    *duṭ - f*    *er*    *duṭ*  
 stream great    between    him [and]    between








  
*paif*    *sen*    *āu*  
 his    brother elder.

From the union of the definite article with the personal suffixes is formed the following series of words:—

## MASCULINE.





  
*pai-ā*
































































## FEMININE.






































  
*tai-ū*



  	<i>pai-k</i>	  	<i>tai-k</i>
  	<i>pai-t</i>	  	<i>tai-t</i>
  			
  	<i>pai-f</i>	  	<i>tai-f</i>
  	<i>pai-s</i>	  	<i>tai-s</i>
   	<i>pai-set</i>	   	<i>tai-set</i>
  	<i>pai-n</i>	  	<i>tai-n</i>
   	<i>pai-ten</i>	   	<i>tai-ten</i>
   	<i>pai-sen</i>	   	<i>tai-sen</i>
  	<i>pai-u</i>	  	<i>tai-u</i>

COMMON.

  	<i>nai-à</i>	  	<i>nai-n</i>
  	<i>nat-à</i>		
  	<i>nai-k</i>	  	<i>nai-ten</i>
  	<i>nai-0</i>		
  	<i>nai-t</i>		
  	<i>nai-f</i>	   	<i>nai-sen</i>
  	<i>nai-s</i>	  	<i>nai-u</i>

The following examples will illustrate their use :—

1.   
*pai-ā sen āa her sānnu - nā*   
 My brother elder hurried me.

2.   
*pai-ā neb nefer*   
 My lord beautiful.

3.   
*āx pai - k i em - sa-ā er*   
 Fie on thy coming after me to

*ḫatbu*   
 slay [me].

4.   
*ḫer pai-t hai emmā-ā*   
 For thy husband [is] to me

*em seḫeru en ātef*   
 in the guise of a father.

5.   
*ās ta ħemt en pai-f sen āa*   
 Behold the wife of his brother elder

*senfu - ōā*   
 was afraid.

6.   
*āu - set ħer teṭ en pai - set sāu*   
 She said to her keeper.

7.   
*āu ħāti - sen ħer nelem ħer pai - sen*   
 Were their hearts rejoicing over their

*rā baku*   
 doing of work.

8.   
*temit uḫāā tai-ā māāu.*   
 That not may fall my hair

*ħer uat*   
 on the way

120 DEFINITE ARTICLE WITH PERSONAL SUFFIXES.

9. *tai-k* *sāi* *ās-ṯā em* *nasaqu*  
Thy letter abounds in breaks.

10. *suten* *neb* *ḥenā* *tai-u* *suten* *ḥemut*  
King[s] all with their queens.








1. *āmmā* *ān-tu-nā* *nai-ā* *uru*  
Let be brought to me my nobles

*āaiu*  
great.






2. *er* *nai-k* *re-ḥet* *āaiu*  
To thy storehouses great







*em* *Uast*  
in Thebes.






3. *nai-f* *en* *ḫarṯu*  
His children.






4.         
*xer nai - sen xāi en rā ās-*  
 With their weapons, numerous






    
*set em šā*  
 were they as the sand.

5.       
*nai-u qerāu em xemt*  
 Their bolts of copper (or bronze).







6.        
*ketex em herti her naitu āā*  
 Goods on porter[s] and upon their asses.


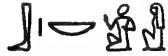
7.       
*ṭāu-ā hems rexit em*  
 I caused to sit the people in

-       
*nai-u qubu ṭāu-ā šemi ta*  
 their shadow. I caused to travel the

-       
*set Ta-merā itu - s seusex-θ*  
 woman of Egypt on her journey making long [her journey]

122 DEFINITE ARTICLE WITH PERSONAL SUFFIXES.

					
<i>er</i>	<i>aset</i>	<i>mer</i>	<i>- nes</i>	<i>dn</i>	<i>teha-</i>
to	the place she wished [to go],	not	attacked		

				
<i>set</i>	<i>kawi</i>	<i>bu-nebu</i>	<i>her</i>	<i>uat</i>
her	any person	whatsoever	on the way	

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## CHAPTER VIII.

### ADJECTIVES, NUMERALS, TIME, THE YEAR, ETC.

The adjective is, in form, often similar to the noun, with which it agrees in gender and number ; with a few exceptions it comes after its noun, thus :—

*yet nebt nefert abt yet nebt netemet beneret*








Thing every, good, pure ; thing every, pleasant, sweet.





The following will explain the use of the adjective in the singular and plural.









1. 
  
*anx-â em tau en beti hetet*










Let me live upon bread of barley white,









*heget-â em pertu téseru*
  
 my ale [made] of grain red.











2.         
 àu      ħen      ħer      ħems      ħer      àrit      ħru  
 Was [His] Majesty      sitting      to      make      a day

     
 nefer      er      ħenā - set  
 happy      with her.

3.          
 gem - k      ta      šerāu      nefer  
 Thou didst find      the      girl      pretty





          
 ta      enti      ħer      sau      na      kamu  
 who      was      watching      the      gardens.

4.          
 ka      àri-à      nek      ħebsu      neferu  
 Indeed      I will make for thee clothes beautiful.










5.            
 àu - sen      ħer      ruṭ      em      šauabu  
 They      grew      into      trees

     
 sen      āaiu  
 two      great.



6.      
*au-â*      *em-bah*      *neteru*      *āaiu*  
 I am in the presence of the gods      great.

The adjectives “royal” and “divine” are usually written before the noun, thus :—

-  *suten ān*      royal scribe  
 *suten hemu*      royal workman  
 *suten uai*      royal boat or barge  
 *suten rex*      royal acquaintance or kinsman  
 *suten hemt*      royal woman, i. e., queen  
 *sutenu henu*      royal servants  
 *neter hen*      divine servant, i. e., priest  
 *neter het*      divine house, i. e., temple  
 *neter atef*      divine father.

Adjectives are without degrees of comparison in Egyptian, but the comparative and superlative may be expressed in the following manner :—

1.   
 âu - set nefer em ĥât - set er set  
 She was fair in her body more than


  
 ĥemt nebt enti em pa ta ter - f  
 woman any who [was] in the earth the whole of it.


2.   
 ur - k er neteru


Great art thou more than the gods.

3.   
 se - âst - u er sâ

They were numerous more than the sand.

4.   
 ânet ĥrâ - k xu er neteru  
 Homage to thee [O thou one] glorious more than the gods.

5.   
 betenu er besemu xaxet  
 Fleet more than greyhounds, swift

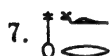
  
 er sui  
 more than light.

*xeper**âger - k**eref**em*

It shall happen    thou shalt be wise    more than    he by

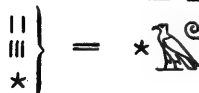
*ker*




























being silent.




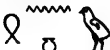
*nefer**setem**er**entet**neb*

Good is hearkening more than anything, i. e., to obey  
is best of all.




























## NUMERALS.

*uā*    =    1*sen*    =    2*xemet*    =    3*fīu or âfīu*    =    4*ṭau*    =    5*sās*    =    6*sefex*    =    7

	=		<i>hemennu</i>	=	8
	=		<i>pest</i>	=	9
	=		<i>met</i>	=	10
	=		<i>taut</i>	=	20
	=		<i>māb</i>	=	30
	=		<i>hement</i>	=	40
	=	(?)	(?)	=	50
	=	(?)	(?)	=	60
	=		<i>sefex</i>	=	70
	=		<i>hemennui</i>	=	80
	=	(?)	(?)	=	90
	=		<i>saā</i>	=	100
	=		<i>xa</i>	=	1000
	=		<i>tāb</i>	=	10,000
	=		<i>hefennu</i>	=	100,000

	=		<i>heh</i>	=	1,000,000
	=		<i>sennu</i>	=	10,000,000

The ordinals are formed by adding *o nu* to the numeral, with the exception of "first", thus :—

	Masc.		Fem.	
First	 	<i>tepi</i>	 	<i>tept</i>
Second			 	
Third			 	
Fourth			 	
Fifth			 	
Sixth	 		 	
Seventh	 		 	
Eighth	 		 	
Ninth	 		 	
Tenth	n 		n  	

and so on. From the following examples of the use of the numerals it will be noticed that the numeral, like the adjective, is placed *after* the noun, that the lesser numeral comes last, and that the noun is sometimes in the singular and sometimes in the plural.

1. *rex - kuā ren en pa neter XLII*

I know the name of the god forty-two,  
i. e., I know the names of the forty-two gods.

2. *re en tekau IV*

Chapter of the flames four, i. e., "four flames".

3. *nes su xet 300 em au-f*

Belong to him measure[s] 300 in his length,

*xet 230 em usext-f*  
measure[s] 230 in his breadth.


























4. *meh 1000 pu em au-f*


Cubit[s] one thousand is he in his length.

5. *fāu-ā nek met en tebā en tep en*

I have given to thee { 10 of 10,000 } of bushels of  
i. e., tens of ten thousands

*neferu er setefau neter-hetep-k*  
grain for the supply of thy offerings.

6.   |                         

Ordinal numbers are also indicated by  *meh*, which is placed before the figure thus :—

1.  *em*  *maāu*  *meh*  *uā*  *em*  *maāu*

In the temples of the first [rank], in the temples














 II

*meh sen*








of the second [rank].

### TIME.

The principal divisions of time are :—

	<i>hat</i>	second		<i>at</i>	minute
	<i>unnut</i>	hour		<i>hru</i>	day
	<i>ābet</i>	month		<i>renpit</i>	year
	<i>set</i>	30 years		<i>hen</i>	60 years
	<i>henti</i>	120 years		<i>heḥ</i>	100,000 years
	<i>heḥ</i>	1,000,000 years		<i>tetta</i>	eternity.
		 <i>sen</i>	10,000,000		

Examples of the use of these are :—

1.  *tā* -  *f*  *renput*  *āst*  *her*  *her*  *renput-ā*
- May he give years many over and above my years







ent  
of

ānḫ  
life; [and] months

abetū



āś many { over, i. e., }  
{ in addition to }

her

































			
<i>abet-à</i>	<i>nu</i>	<i>ānḫ</i>	<i>hru</i>
my months	of	life; [and] days	many over

<i>hru-ä nu</i>	<i>ānḫ kerḥ</i>	<i>ās her</i>
my days of	life ; [and] nights	many over

kerh - a  
my.nights.



2.  untet - f       henti       keh

His existence is [for] 120 years  $\times$  100,000 years.

3.                                  

  
tetta  
eternity.

4.        
*au - k* *er* *heh* *en* *heh*  
 Thou art for millions of years of millions of years,






   
*ahā* *heh*  
 a period of millions of years.

This was the answer which the god Thoth made to the scribe Ani when he asked him how long he had to live, and was written about the XVIth century B. C. The same god told one of the Ptolemies that he had ordained the sovereignty of the royal house for a period of time equal to :—

     
*tetta* *henti* *heh* *setu*

An eternity of 120 year periods, an infinity of 30 year periods,

     
*heh* *renput* *senu abet* *hefnu*  
 millions of years, ten millions of months, hundreds of thousands

      
*hru* *tebau* *unnut* *chau* *at*  
 of days, tens of thousands of hours, thousands of minutes,

eee

śaā



ḥat

nnn

met



ant

hundreds of seconds, [and] tens of thirds of seconds

## THE EGYPTIAN YEAR.

The year, *renpit*, plural consisted originally of twelve months, each containing thirty days; as the month contained three periods of ten days the year consisted of thirty-six weeks of ten days each. Later the Egyptians added five days<sup>1</sup> to the years, and thus made it equal to 365 days . Each month was dedicated to a god. The twelve months were divided into three seasons of four months each, thus:—

1. *akhet* season of inundation and period of sowing.
2. *pert* season of “coming forth” or growing, i.e., spring.
3. *semut* season of harvest and beginning of inundation.

Documents were dated thus:—

<sup>1</sup> Called “epagomenal days”.

<sup>2</sup> They discovered that the true year was longer than 365 days, that the difference between 365 days and the length of the true year was equal nearly to one day in four years, and that New Year's day ran through the whole year in  $365 \times 4 = 1460$  years.






























  
*hen en suten bāt Amen meri Piānxi*

the majesty of { the king of the } Piānkhī beloved of Amen  
 { South and North, }

4.            
  
*renpit IX Apalius sesu VII*  
 Year nine of Apellaeus, day seven,

     
  
*tep per hru XVII en āmu*  
 first[month] of spring, day seventeen of the dwellers in


















   
  
*Ta-mert xer hen suten bāt*  
 { Ta-mert, } under the majesty of { the king of the }  
 { i. e., Egypt } { South and North }

*Ptualmis ānχ tetta Ptaḥ meri*

Ptolemy, living for ever, beloved of Ptaḥ.

This date shews that there was a difference of ten days between the dating in use among the priests and that of the Egyptians in the time of Ptolemy III Euergetes, king of Egypt from B. C. 247 to B. C. 222.

4.                 
  
*renpit XXXII ābeḥ III semut hru VI*  
 Year thirty-two, month three of sowing season, day six



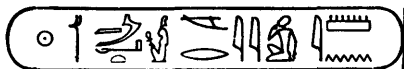
*yer*  
under



*hen*  
the divine majesty of



*suten bāt*  
{ the king of the }  
{ South and North, }



*Rā-usr-maāt - meri - Amen*

*Rā-usr-maāt - meri - Amen,*



*ānḫ*



*uta*

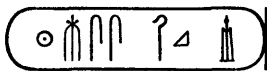
life! strength!



*senb*



*sa Rā*



*Rāmeses*

*heq Annu*

health! son of the Sun, Rameses, prince of Heliopolis.

The words , which frequently follow royal names, may be also translated "Life to him! Strength to him! Health to him!" They often occur after any mention of or reference to the king, thus:—



*pa*

The



*ḏāireāa*

door



*āa*

great



*en*

of



*Āa-perti*

Pharaoh,



*ānḫ*














*uta*













*senb*






life! strength! health!






2.          
*uā en suten hemu tep en hen - f*  
 One royal workman first of His Majesty,

    
*ānχ uta senb*  
 life! strength! health!

It has been said above that each month was dedicated to a god, and it must be noted that the month was called after the god's name. The Copts or Egyptian Christians have preserved, in a corrupt form, the old Egyptian names of the months, which they arrange in the following order :—

		1st month of winter	=	Thoth
	"	2nd " "	=	Paopi
	"	3rd " "	=	Hathor
	"	4th " "	=	Khoiak
		1st month of spring	=	Tobi
	"	2nd " "	=	Mekhir
	"	3rd " "	=	Phamenoth
	"	4th " "	=	Pharmuthi

		1st month of summer	=	Pakhon
	”	2nd ” ”	=	Paoni
	”	3rd ” ”	=	Epep
	”	4th ” ”	=	Mesore.

The epagomenal days were called    {   }  
 “the five days over (*i. e.*, to be added to) the year”.


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






## CHAPTER IX.

### THE VERB.

The consideration of the Egyptian verb, or stem-word, is a difficult subject, and one which can only be properly illustrated by a large number of extracts from texts of all periods. Egyptologists have, moreover, agreed neither as to the manner in which it should be treated, nor as to the classification of the forms which have been distinguished. The older generation of scholars were undecided as to the class of languages under which the Egyptian language should be placed, and contented themselves with pointing out grammatical forms analogous to those in Coptic, and perhaps in some of the Semitic dialects; but recently the relationship of Egyptian to the Semitic languages has been boldly affirmed, and as a result the nomenclature of the Semitic verb or stem-word has been applied to that of Egyptian.

The Egyptian stem-word may be indifferently a verb or a noun; thus  *χeper* means "to be, to become", and the "thing which has come into being". By the





addition of  the stem-word obtains a participial meaning like "being" or "becoming"; by the addition of  in the masc. and  in the fem. *χeper* becomes a noun in the plural meaning "things which exist", "created things", and the like; and by the addition of  we have  *χeperā* the god to whom the property of creating men and things belonged. The following examples will illustrate the various uses of the word :—

1.  *neter*  *uāu*  *χeper*  *em*  *sēp*  *ṭep*

The god one [who] came into being in time primeval.

2.  *χeper*  *meṭet*  *nebt*  *Tem*








Came into being words all of Tem.








3.  *ān*  *χepert*  *sat*  *ṭu*

Not had come into being earth [and] mountains.

4.  *saut*  *χepert*  *ṭui*  *āat*
- Guarding { thing that hath } that great.  
                  { come into being }

5.         
*ari-à* *χeperu* *neb* *er* *īāā*  
 I have made transformations all at the dictates






        
*ab-ā* *em* *bu* *neb* *mer* *ka-ā*  
 of my heart in place every [which] wished my ka.











6.         
*em hrā en* *χeperu* *hā* *i - her-sa*  
 In the face of men and women and those who shall come

  
*sen*  
 after them.

7.         
*ān* *rex - en - tu* *χepert* *ārit*  
 Not are known {the things that will} [as] the work  
 {come into being}

  
*neter*  
 of God.

8.          
*χeper-ā* *χeper* *χeperu*  
 { I am he who } and { who made to } { the beings who }  
 { came into being } { come into being } { came into being }











  
*xeperu* - *kuû* *em* *xeperu* *en*  
 I came into being in the forms of






















  
*xepera* *xeper* *em* *sep* *tepi*  
 the god Khepera, who came into being in primeval time.

Or again, if we take a word like  *âqer* it will be seen from the following examples that according to its position and use in a sentence it becomes a noun, or a verb, or an adjective, or an adverb.

1. 









  
*sma-â* *em* *xu* *šepsi* *âqer*  
 May I join the spirits holy [and] perfect










  
*nu* *neter-xert*  
 of the underworld.





2. 













  
*šât (?)* *ent* *sâqer* *xu*  
 The book of making { perfect or strong } { the spirit [of the] deceased }.

3. 






  
*âu-f* *netri* *emmā* *âqeru*  
 He is divine among the perfect ones.




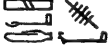




4.        
*au - sen aut enti er - hāti-f*

They, the cattle which were before him



        
*her xeperu nefer er āger sep sen*  
 became fine, exceedingly, twice.

I. e., the cattle became very fine indeed.

Stem-words in Egyptian, like those in Hebrew and other Semitic dialects, consist of two, three, four, and five letters, which are usually consonants, one or more of which may be vowels, as examples of which may be cited :—

	<i>ān</i>	to return, go or send back
	<i>ha</i>	to walk
	<i>āhā</i>	to stand
	<i>sāt</i>	to cut
	<i>rerem</i>	to weep
	<i>neka</i>	to cut
	<i>nemmes</i>	to enlighten
	<i>netnet</i>	to converse


# 146 STEM-WORDS OF MORE THAN TWO CONSONANTS.

	<i>nemesmes</i>	to heap up to overflowing.
	<i>nefemnefem</i>	(probably pronounced <i>nefemtem</i> ) to love.

The stem-words with three letters or consonants, which are ordinarily regarded as trilateral roots, may be reduced to two consonants, which were pronounced by the help of some vowel between ; these we may call primary or biliteral roots. Originally all roots consisted of one syllable. By the addition of feeble consonants in the middle or at the end of the monosyllabic root, or by repeating the second consonant, roots of three letters were formed. Roots of four consonants are formed by adding a fourth consonant, or by combining two roots of two letters ; and roots of five consonants from two trilateral roots by the omission of one consonant.

Speaking generally, the Egyptian verb has no conjugation or species like Hebrew and the other Semitic dialects, and no Perfect (Preterite) or Imperfect (Future) tenses. The exact pronunciation of a great many verbs must always remain unknown, because the Egyptians never invented a system of vocalisation, and never took the trouble to indicate the various vowel sounds like the Syrians and Arabs ; but by comparing forms which are common both to Egyptian and Coptic, a tolerably correct idea of the pronunciation may be obtained.

There is in Egyptian a derivative formation of the

word-stem or verb, which is made by the addition of S, — or , to the simple form of the verb, and which has a causative signification; in Coptic the causative is expressed both by a prefixed S and T. The following are examples of the use of the Egyptian causative:—

1. From    *āa* to be great:—



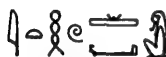
*s-āa-ā*



*neferu-f*

I made great, i. e., magnified his beauties.

2. From    *ānχ* to live:—



*āthū-ā*



*mennu*



*āaiu*



*mā*



*ṭuu*

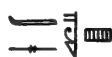
I dragged [two] statues huge as mountains



*em*



*šeset*



*behes*



*s-ānχ*

of white marble [and] alabaster, and I made [them] like life



*em*



*āri*



*hetep*



*her*



*unemet*



*semḥi*

making [them] to rest at the right [and] left



*en*

of



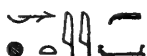
*pai - s*

its



*reāt*

door



*xeti*

inscribed





  
*her ren ur hen - k*

with the name great of thy majesty.

3. From   *xeper* to become:—





  
*se xeperu - na re-hetu-f*

I made to come into being his treasure-houses
































  
*ba h em xet ta neb*








[which were] flooded with things of every land.




The verb with pronominal personal suffixes is as follows:—








Sing.			<i>rex-â</i>	I know
1 com.			<i>nehem-k</i>	thou deliverest
2 m.			<i>tet-t</i>	thou speakest
2 f.			<i>sât-f</i>	he cuts
3 m.			<i>gem-s</i>	she finds
3 f.			<i>âri-n</i>	we do
Plur.			<i>mit-ten</i>	ye die
1 com.			<i>xeper-sen</i>	they become.
2 com.				
3 com.				








The commonest auxiliary verbs are  *āhā* to stand ;  *un* to be ;  *āu* to be ;  *āri* to do ;  *tā* to give ; the following passages illustrate their use :—





1.  *un*  *ān - f*  *her*  *teṭ*  *nes*  *set*  *āhā*  
Was he saying to her, 'Stand up

 *tā-t*  *nā*  *pertu*  
give thou to me grain'.

2.  *āhā*  *teṭ - set*  *nef*  *bu*  *pu*  *uā*  *meṭet*  
Stood up said she to him, 'No one hath spoken

 *enmā-ā*  *heru*  *paik*  *sen*  *šerāu*  
with me except thy young brother'.







3.  *āhā*  *en*  *gemhet*  *en*  *set*  
Stood up glanced at them

 *hen - f*  *āhā - nef*  *ḫāra*  *er*  
His Majesty, he stood up furious with rage against






  
*sen mā tef Menṭu neb Uast*  
 them like father Menthu, lord of Thebes.




1. 




  
*un an - s set her aḥa*  
 Was she standing up.









2. 






















  
*un an - f her tetu emmā - s*  
 Was he speaking with her










  
*set em tet*  
 saying :—

3. 






  
*un an - f her āru - f en*  
 Was he taking an oath to him by








  
*pa Rā - Heru - xuti em tet*  
 the god Rā - Harmachis, saying :—

4. 






  
*un an pa ātetu en her*  
 Was the young man coming (?) to





























*set      setau      er - hāt - f      au      paif*  
 she lighting a fire    before him.    Was    his





  
*per em kekui*  
 house in darkness.


1.                   


  
*seleru*  
 lying down.


2.           
*em* *ari* *meh* *ab - k* *axetu*  
 [Do] not make to fill heart thy [with] the wealth


  
*kai*  
of another.


1.  *ben*  
Not

 *au-à*  
am I





 *er*





 *tât*

 *per - f*






 *em*



letting to come forth it from

			
<i>re - â</i>	<i>en</i>	<i>reθ</i>	<i>nebt</i>
my mouth	to	people	any.

2.    

<i>emtuf</i>	<i>ân</i>	<i>naif</i>	<i>âaut</i>
He	brought	his	cattle

				
<i>er - hât - f</i>	<i>er</i>	<i>tât</i>	<i>seter - u</i>	<i>em</i>
before him	to	make	lie down	them in

	
<i>pai - sen</i>	<i>âhait</i>
their	stalls.

In the limits of this little book it is impossible to set before the reader examples of the use of the various parts of the verb, and to illustrate the forms of it which have been identified with the Infinitive and Imperative moods and with participial forms. If the Egyptian verb is to be treated as a verb in the Semitic languages we should expect to find forms corresponding to the Kal, Niphal, Piel, Pual, Hiphil, Shaphel, and other conjugations, according as we desired to place it in the Southern or Northern group of Semitic dialects. Forms undoubtedly exist which lend themselves readily to Semitic nomenclature, but until all the texts belonging


to all periods of the Egyptian language have been published, that is to say, until all the material for grammatical investigation has been put into the Egyptologists' hands, it is idle to attempt to make a final set of grammatical rules which will enable the beginner to translate any and every text which may be set before him. In many sentences containing numerous particles only the general sense of the text or inscription will enable him to make a translation which can be understood. In a plain narrative the verb is commonly a simple matter, but the addition of the particles occasions great difficulty in rendering many passages into a modern tongue, and only long acquaintance with texts will enable the reader to be quite certain of the meaning of the writer at all times. Moreover, allusions to events which took place in ancient times, with the traditions of which the writer was well acquainted, increase the difficulty. This being so it has been thought better to give at the end of the sketch of Egyptian grammar a few connected extracts from texts, with interlinear transliteration and translation, so that the reader may judge for himself of the difficulties which attend the rendering of the Egyptian verb into English.

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
## CHAPTER X.

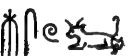





### ADVERBS, PREPOSITIONS, CONJUNCTIONS, PARTICLES.









#### ADVERBS.

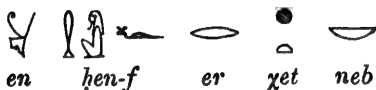
In Egyptian the prepositions and certain substantives and adjectives to which  *er* is prefixed take the place of adverbs ; examples are :—

1. The cattle which were before him became

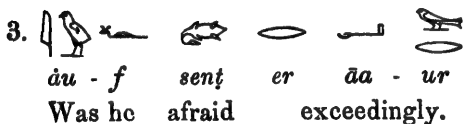
						
<i>nefer</i>	<i>er</i>	<i>aqer</i>	<i>sep</i>	<i>sen</i>	<i>qeb</i>	<i>sen</i>
fine	exceedingly,	twice,	they doubled			

					
<i>mesu</i>	<i>sen</i>	<i>er</i>	<i>aqer</i>	<i>sep</i>	<i>sen</i>
their births	exceedingly, twice.				

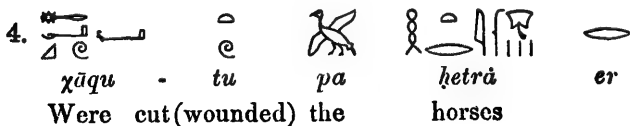
2.        
- |                    |            |              |             |           |             |            |           |
|--------------------|------------|--------------|-------------|-----------|-------------|------------|-----------|
| <i>un</i>          | <i>set</i> | <i>nefer</i> | <i>er</i>   | <i>aa</i> | <i>ur</i>   | <i>her</i> | <i>ab</i> |
| Was the woman fair |            |              | exceedingly |           | to the mind |            |           |



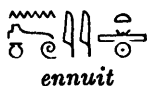
of his majesty more than any thing.



Was he afraid exceedingly.



Were cut(wounded) the horses












immediately.

### PREPOSITIONS.







Prepositions, which may also be used adverbially. are simple and compound. The simple prepositions are:—




1. en    for, to, in, because.
2. em    from, out of, in, into, on, among, as, conformably to, with, in the state of, if, when.
3. er    to, into, against, by, at, from, until.
4. or her upon, besides, for, at, on account of.
5. tep    upon.











6.  *xer* under, with.
7.  *xer* from, under, with, during.
8.  *mā* from, by.
9.  *henā* with.
10.  *xeft* in the face of, before, at the time of.
11.  *xent* in front of, at the head of.
12.  *ha* behind.
13.  *mā* like, as.
14.  *ter* since, when, as soon as.







The following are used as prepositions:—

-  *āmi* dwelling in.
-  *āri* dwelling at or with.
-  *heri* dwelling upon.
-  *xeri* dwelling under.
-  *tepi* dwelling upon.
-  *xenti* occupying a front position.








These are formed from the prepositions  *m*,  *xer*,  *xent* respec-










tively. The following examples will illustrate the use of prepositions :—






- I. 1.          
*en ka en Ausâr ān Ani*  
 To the ka of Osiris, the scribe Ani.  
 (double)

2.        
*paut neteru em hennu en*  
 The company of the gods [are] in praises because

    
*uben-k*  
 thou risest.









3.         
*ta em šertu en maa satet-k*  
 The earth [is] in rejoicing at the sight of thy beams.

- II. 1.           
*uben-f em xut âbtet ent pet*  
 He riseth in the horizon eastern of heaven.












2.       
*utâu pet ta em māxait*  
 Weighers of heaven and earth in scales.

3.        
*maa - nâ Heru em âri hemu*

May I see Horus {as the guardian of} the rudder.  
 i. e., standing at









4.          
*gem - f em xet but*

May it be found on the wood of the table of offerings.

5.             
*nuk uâ em ennu en enen neteru*  
 I [am] one of those gods.





6.            
*â uâ pest em Aâh pert*

Hail One shining from the Moon! Cometh forth


-          
*Ausâr Ani pen em âst - k*  
 Osiris Ani this among thy multitude.


7.         
*em hamemet un - nâ*

In the state of the *hamemet* beings may I lift up my legs

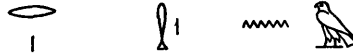
-      
*unun Ausâr*

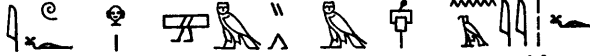
[as] doth lift up the legs Osiris.

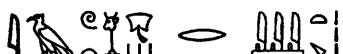
8.   
*an xent - a her - f em tebt - a*  
 Not let me walk upon it with my sandals.

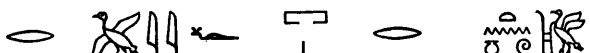
9.   
*em tept - re pert em*

Conformably to the utterance [which] came forth from







  
*re hen en Heru*  
 the mouth of the majesty of Horus.






- III. 1.   
*au-f her semi em - sa naif*  
 He followed after his

  
*aaut er sexet*  
 cattle in the fields.

2.   
*er paif per er tenu*  
 Into his house at each






  
*ruha*  
 evening.

3.        
*āhā*      *ṭi*      *er*      *het* - *ta*      *un*  
 Stand up,      wait      until      the      daybreak      being






      
*pa*      *āten*      *her*      *uben*  
 the Disk, i. e., Rā,      shining (or rising).






4.        
*hept* - *tu*      *Maāt*      *er*      *trāui*




Embraced art thou by Maāt at the two seasons.

5.       
*entek* *setemet*      *er*      *ānḫui-k*  
 Thou hearest with thy two ears.






6.       
*em*      *āhā*      *er-ā*      *em*      *meter*  
 Let none stand up against me in evidence,

      
*em*      *ḫesef*      *er-ā*      *em*      *tatat*  
 none make opposition to me among the chiefs.

7.       
*men*      *āb - k*      *er*      *āhāu* - *f*  
 Stable is thy heart by (or on) its supports.

8.     
*sexem - a* *em* *utu*

I have gained the mastery of what was commanded



-       
*drit* *er - a* *tep* *ta*  
 to be done for me upon earth.

- IV. 1.      
*Tehuti Maat her aui - f*






Thoth and Maat upon his two hands (i. e., on the right and left).



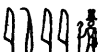


2.       
*ta - k* *maa - tu* *her* *tep* *tuait*

Thou lettest be seen thyself at {the head of the morning,  
 i. e., the early morning, }





-    
*hru* *neb*  
 each day.

3.      
*aha* *aha* - *nef* *her - s*  
 He hath fought for it.

4.       
*aq - sen* *er* *asi - a* *ses - sen* *her - f*  
 They enter into my sepulchre, [or] they pass by it.







5.       
i-â nek âti neb - â her

I have come to thee, O Prince, my lord, for the sake

*Bent-ent-rest*








of Bent-enth-resht.

V. 1.        
âr kert rex re pen semaâxeru-


If now be known chapter this he will be made

       
f pu tep ta em Neter-xert







victorious upon earth [and] in the underworld.

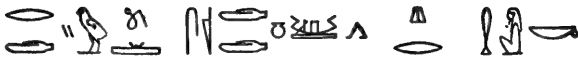
2.         
maa-â neferu-k ufa - â tep ta


I shall see thy beauties, I shall be strong upon earth.


VI. 1.          
âp en pa ser en Bexten iu


An envoy of the Prince of Bekhten hath come


       
xer ânut âst en suten hemt  
with gifts many for the queen.

2.   
*reṭiu* *seqtet* *xer* *hen-k*  
 Vigorous is the *seqtet* boat under thy majesty,


  
*satut* - *k* *em* *hrâu*  
 thy beams [are] in [their] faces.

3.   
*qem-en-tu* *re* *pen* *em* *Xemennu* *xer*  
 Was found chapter this in Hermopolis under

  
*reṭiu* *en* *hen* *en* *neter* *pen*  
 the two feet of the majesty of god this.

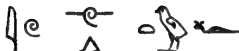


- VII. 1.   
*teṭ* *ân* *suten* *pa* *neter* *āa*  
 Spake the king, the god great




  
*xer* *seru* *hāuti*  
 with the princes [and] chiefs.





2.   
*des* *mefeh* *xer* *hen* *en* *Tetâ*  
 [I was] girded with the belt under the majesty of Teta.


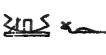

















3.     
*au sta - tu - f henā suteniu*  
 He is led along with the kings of the south,






    
*neti (or bāti) rā neb*  
 and the kings of the north each day.

- X. 1.      
*tua Rā xeft uben - f*  
 Praised be Rā when he riseth.

2.         
*seqet - f xeft Rā er bu neb*  
 He journeyeth before Rā into place every


   
*meri - f ām*  
 wisheth he [to be] there.

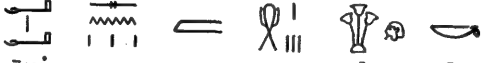
3.        
*āri-ā nek xut setat em nut - k*  
 I made for thee a hidden horizon in thy city

      
*Uast xeft en āba - k*  
 Thebes in the face of thy courtyard.


- XI. 1.   
*Amen neb nest tau xent*  
 Amen, lord of the thrones of the world, at the head

  
*Apt*  
 of the Apts (Karnak).






2.   
*VI pu ker am xent mu*  
 The sixth who is there is at the head {of the watery  
 abyss.}

- XII. 1.   
*au - sen em sau ha - k*  
 Their hands [are] as protectors behind thee.

2.   
*mest tefaut en neteru*  
 Producer of the food of the gods

  
*ha karâ*  
 behind the shrines.







3.   
*rer - nâ ha suht - f*  
 I go round behind his egg.

XIII. 1.       
 t̄ā-tu      nà      ʔetepu      em baḥ      m̄a







May be given to me offerings in the presence as [to]

   
 šesu      Heru






the followers of Horus.

2.        
 i - kuā      xer - ten      ʔer - ten





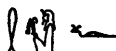

I have come before you, do ye away with

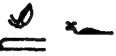
       
 ʔu      neb      āri - ā      mā      ennu  
 evil      all      dwelling in me      like that [which]

         
 āri      en      ten      en      xu      VII      āpu  
 ye did      for      spirits      seven      these

      
 āmiu      šes      en      neb -      sen  
 who [are] in the following of      their      lord

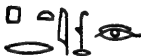




  
 Sepa  
 Sepa.







XIV. 1.        
*su uār er hāt hen - f ter*  
 He fled before his majesty when

  
*setem - f*  
 he heard [of him].

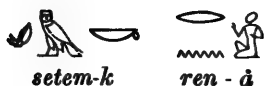
2.       
*teka - ā nehaut sentrā*  
 I planted sycamores and incense-bearing trees

     
*em paik āba bu*  
 in thy courtyard, never

      
*petrā - u ān ter reku neter*  
 were seen [such as] they going back since { the time  
 of the god. }

3.        
*ām - ā ās ta en heqt ses ā*  
 I have eaten, behold, bread of sorrow, I have drunk

       
*mu em āb ter hru pef*  
 water of affliction since day that



[in which] thou didst hear my name.

Examples of the words which are like prepositions are :—

1. 
  
*ânet*
*hrâ-k*
*âmi*
*em*
*hetepu*
*neb*
  
Homage      to thee      dweller      in      peace,      lord





*âut*
*âb*
  
of joy      of heart!






2. 
  
*xâ - thâ*
*em*
*neb*
*Tâṭau*
*em*
*ḥeq*
  
Thou art crowned as      lord of Tattu, [and] as      prince



*âmi*
*Abtu*
  
dwelling      in Abydos.







3. 
  
*sefex - nû*
*âsfet*
*ârt*
*ṯen*
  
I have set free      the faults      which dwell      in you.

4.  *ter - f*       *nek*       *tut*       *ari*  
He hath done away      for thee      the evils      dwelling

 *hau - k*       *em*       *xu*       *tep - re - f*  
in thy members by the power of his utterance.

5.  *au-f*       *her*       *ennu*       *xeri*       *pa*       *sba*  
He                      looked                      under the                      door


 *en*       *paif*       *ahait*  
of                      his                      stable.

6.  *i-tu-f*       *er*       *sefer*       *xeri*       *pa*       *as*  
He came      to      lie down      under the      {cedar  
tree.}

7.  *nuk*       *xenti*       *Re - stau*  
I am      at the head      of Re-stau.



8.  *nuk*       *ka*       *em*       *xenti*       *sext*  
I am      the bull      at      the head      of the field.

The following are compound prepositions with examples which illustrate their use.

1.  *em asu* in consequence of, in recompense for.

 *tā - nef*  *heq-ā*  *Qemt*  *Tēsert*  *em*



He hath granted me to rule Egypt and the desert in

 *asu*  *ari*  
reward therefor.

2.  *em āq* in the middle.

 *tut*  *en*  *Fa-ā*  *em*  *āq*  *hati - f*

An image of the god Fa-ā in the middle of his breast.

3.  *em āb* or  *em*  
*abu* opposite.







 *au*  *apu -*  *nef*  *au set-f*  *em*  *abu*

Is ordered for him his seat opposite

 *sebau*  
the stars.



- 4   *em uā* alone.

       
*āhā ser em uā sefi ses*

Stood the prince alone, he drew the bolt.

5.    *em uah her* in addition to.

     ...     
*ki sa amθ ābu em uah her*

Another order among the priests in addition to

   
*sa IV*

the orders four [already existing].

6.   *em baḥ* before, in the presence of.

        
*sešep sennu em baḥ - k*

The receiving of cakes before thee.

         
*āhā en sen seft em baḥ - ā neteru*  
 They were slain before the gods

7. *emmā* with, among.

*er* *ārit* *mert* - *f* *tep* *ta* *emmā*  
To do his will upon earth among

*ānxiu*  
the living

8. *em mâtet* likewise.

*em* *mâtet* *emtuk* *i* - *nek* *er*  
Likewise thou come to

*seḫet* *ḫeri* *pertu*  
the fields with grain.

9. *em rer* about, around.




*geṭ* *ṯesem* *ur* *em* *ārit* *en ḥemut* *er*  
Building a bastion great with work of artificer by the

*ḫet* *āter* *em* *rer* *ābtet*  
work of the river about the eastern side.

10.    *em nem,*    *em nem-ā a*  
second time, again.





      
*ān mit - nef em nem*

Not shall he die a second time.

11.    *em ruti* outside.

      
*per - f per-ā em ruti*






He cometh forth, I come forth outside.

12.     *em hau* moreover, besides, in addition to.



            
*em xer hru em hau āmenit*

In the course of the day besides continually.

13.   *em hāt* before, in front of.




            
*āb - k nefem ārāti xā - ō em hāt - k*

Thy heart is glad, the uracus riseth before thee.




14.   *em her* in front of, upon.




            
*āu neter het - f em her set*






Is his divine house upon the mountains.




15.    *em her ab* within, in the midst of.

          
*ad Nibinaitet enti em her*  
 The island of Cyprus which [is] in the midst

    
*ab Uat - ur*  
 of the Green great (i. e., the sea)

16.    *em xem* without.

      
*uah ka-f an arit-a em*  
 { He } hath placed his *ka* [in me], not do I work  
 { i. e., God }

    
*xem - f*  
 without him.

17.     *em xennu* within, inside.

            
*auset f em xennu kekiu*  
 His seat is within the darkness.











18.   *em xer* among.

  *au*  *erṭā* -  *sen*  *per*  *hi*








May it be granted to them to come forth advancing



  *em*  *xer*  *hesu*  *ent*  *Ausār*  
among the favoured ones of Osiris.

19.   *em xet* after, behind, in the train of.

  *au* -  *f*   *āq* -  *f*   *em xet*  *pert*  *em*






He shall enter in after coming forth from



   *neter*  *xert*  *ent*  *Amentet*  *nefert*  
the underworld of Amentet the beautiful.

20.   *em sa* after, behind, at the back of.

  *sāti*   *Su*   *iu*   *em*  *sa - k*

The slayers of Shu come at thy back

   *er*  *hesq*  *ṭep - k*  
to cut off thy head.



21.   *em qeb* among, in the company of.

       
*un - nā em qeb hesi emmā*







Let me live in the company of the favoured ones among

    
*āmaxiu*

the venerable ones.

22.   *em qet* around, in the circuit of.

      
*qet - ā sebtī em qet - s*  
 I built a wall round about it.




       
*unen bes āst em qetet - f neb*

There shall be flames many round about it every  
 [where] (i. e., throughout).


23.   *em tep* upon.



        
*paut neteru nek em tep mast*








{ The } of the gods are to thee upon [their] legs  
 { company }  
 (i. e., they are standing or kneeling).











24.    *em řebu* in return for.






          
*ari - nef mätet emyet menänäu-*  
 { Shall } for him the like after his death  
 { be done }

         
*f em řebu äru äri - nef nä*  
 in return for the things which he hath done for me.

25.   *em ter* because of.

         
*än rex - f tai er pa*  
 Not knew he [how] to cross over to

           
*enti paif sen řeräu äm em ter*  
 where [was] his brother younger there because of

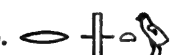
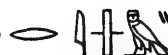

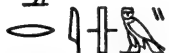

      
*na en emsehu*  
 the crocodiles.

         
*äu-f remi em terti*  
 Was he weeping because of





  
*petrâ*                      *paif*                      *sen*      *šerâu*  
 the sight of                      his                      brother younger.

26.  *er âmtu* between (also   
 and  = ).







  
*texenui*      *em*      *smu*      *benbenet*      -      *sen*


Two obelisks of *smu* metal their pyramidions








  
*abxu*                      *em*                      *hert*                      *em*                      *ânit*  
 piercing                      upwards                      in      the colonnade










  
*šepset*      *er*                      *âmtu*                      *beḫenti*                      *urti*      *en*  
 noble                      between the two pylons great      of

  
*suten*                      *ka*                      *next*  
 the king, the bull      mighty.

27.  *er âut* between.

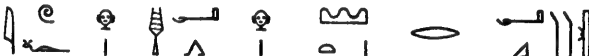






  
*âu*      *pa*                      *tut*                      *en*                      *pa*                      *suten*  
 Was      the                      statue                      of                      the                      king

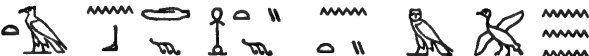


  
*āhā her pai utu āu paif*  
 standing by the stele was his

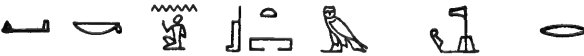
  
*Desemu er iut retu - f*  
 greyhound between his legs.

28.  *er āq* opposite.

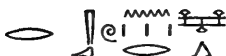
  
*āu-f her āhā her set er āq*  
 He was standing on the mountain opposite

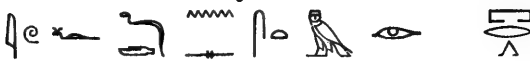
  
*ta nebt senti enti em pa mu*  
 the lock of hair which [was] in the water.

29.  *er kes* by the side of.

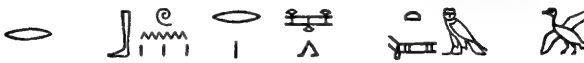
  
*ṭā - k nā āuset em neter-ḫert er*  
 Grant thou to me a place in the underworld by


  
*kes nebu maāt*  
 the side of the lords of Maāt.

30.  *er bu-n-re* outside, at the place  
of the door of the way.


  
*âu.f teṭ - nes - set em âri per*

He said to her, Do not make an appearance

  
*er bu - n - re tem pa*  
outside so that not the

  
*imā her āta - t*  
sea seize thee.

31.  *armā* with.

  
*na mātairu en pa xer*  
The guards of the cemetery

  
*enti armā - u*

which [were] with them.

32.  *er enti* because, so that.

  
*er enti betau ur āa pa*  
Because an evil very great was that



aru



na



meru



set



henā



na

which had done the governors of the lands towards the



seru



en



Āa-perti ānχ



uta



senb

chiefs of Pharaoh, life! strength! health!

33. er hāt before.



emtuf

He



ān

brought



naif

his



āaut

cattle



er hāt - f

before him.

34. er henā with.



xenemem-ā

May I smell



tefau

the offerings



en

paut

of the company



neteru



hems

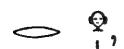
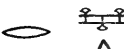


er




henā - sen





of the gods, may I sit down with them.

35.   *er her* in addition to, over and above.

    *er her setai setu*

In addition to the mysteries recited.

36.  *er yet* after, behind


    ...  
*en ta het Uss-maat-Ra meri Amen*  
Of the house of king Uss-maat-Ra meri Amen

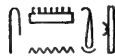
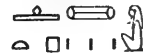



        
*er yet pa neter hen tep en Amen*  
after the prophet chief of Amen.

37.  *er xer* with.

     
*perer er xer hau*

Coming forth with men and women of the time.

38.  *er saā* as far as, until.

      
*smen hetepet ā maāu en ka-ā*

Establishing my offerings due to my KA,






  
*men em amenit er saā*  
 stablished in perpetuity until


  
*neheh*  
 eternity.














  
*set uta set xui māki er*  
 They are safe, they are protected [and] guarded

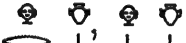






  
*saā heh*  
 until eternity.

39.  *er sa* after, at the back of.







  
*re en āq er sa pert*

Chapter of going in after coming forth.

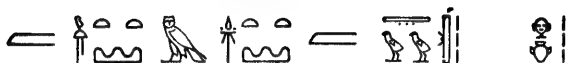
40.  *her āb* in, within, among, interior.





  
*hā erek her āb uāa - k*

There is rejoicing to thee in thy boat,



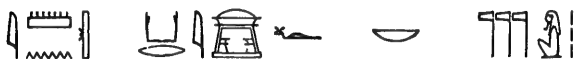
get - k      em      hetepu  
thy sailors      are content.



em àmentet    em àbtet    em    tauu    her àbu  
In the west,    in the east,    in the countries interior.





ànet      hrā - k      Rā      neb      maāt  
Homage      to thee,      Rā,      lord      of right,



àmen      karā - f      neb      neteru  
hidden      is his shrine,      lord      of the gods,

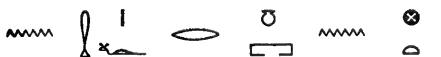


xepera      heri-àb      uta - f  
Khepera      in      his boat.

41.   her ā at once, straightway.
















āhā      en      un - en - sen      her ā      āq  
They opened      the gates      at once, entered










en      hen-f      er      xennu      en      nut  
his majesty      into      the      city.

42.   *her baḥ* before.

           
*hetem em baḥ āpitu-f her baḥ*  
 Destroyed before his judgment[and] before










    
*qennu-f*  
 his punishment.








43.    *her mā* by


        
*āri - en - ṯu enen her mā*  
 Done was this by





       
*mest ṯu · em nub er āu-f*  
 casing the mountain in gold all of it.



44.   *her ḫer* beneath.




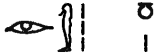
          
*segebeb - ā her ḫeru nehet - ā*  
 May I cool myself under my sycamores,


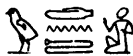



        
*ām-ā tau en ṯāṯā - sen*  
 may I eat cakes of their giving.

45.  *her sa* besides, in addition to, moreover, after.




 *na en*  *mefet enti*  *her sa*  *ta*  
The words which are {after or in  
addition to  
[those of]} the


 *usext*  *maäti*  
Hall of Maäti.

 *ar*  *her sa*  *äri - ä*  *äru nu*  
After I had performed the ceremonies of

 *tep renpit heb*  *uten - ä*  *en*  *tef*  *Amen*  
{the New-Year festival} I made an offering to father Amen.







46.  *her kes* by the side of.

 *ertä - f*  *mefet*  *her*  *kes*  *äri*  
He giveth speech by the side of theirs.

47.  *xer a* under the hand of, subordinate to.




*xer ā - f      er,      ant      en      qeres*  
 Under his hand      for the bringing of      sarcophagus

*pen*      *em*      *Re-au*

this   from      *Re-au (i. e., Mount Tura).*

48.  *xer hāt* before, in olden time.

Amen - Ra      suten      neteru      pauitti

Amen-Ra,      king      of the gods      { of the two  
companies<sup>1</sup> }















  
*xperu*

  
  
*xer*







  
  
*hāt*

[who] came into being in olden time.







49. Br — *ter a* at once.





















*hunnu nefer māā er per - k ter ā*  
 Boy beautiful come to thy house at once!

<sup>1</sup> I. e.,        
*paut neteru āat paut neteru net'eset*  
**The company of the gods great, the company of the gods little.**

50.   *ter baḥ* from of old, before.









       
*ân sep ârit âaut ten en*  
 Never was { made } dignity this on  
                                   *(i. e., conferred)*

      
*bak neb ter baḥ*  
 servant any before.









       
*speru ti erek ter em baḥ*







Coming forth waiting for thee from of old.








51.   *ter enti,*   *ter entet* because.

   {   }     
*seḥuā renput-sen setekennu âbeṭ-*


Disturbing their years, they invade their months









         
*sen ter enti âru en sen ḥet*  
 because they have done evil

       
*âmen em ârit nek neb*  
 secretly in [their] work against thee all.

						
<i>ter</i>	<i>entet</i>	<i>ren</i>	<i>en</i>	<i>Rā</i>	<i>em</i>	<i>ḡat</i>
Because the name of				Rā [is] in the body		























en  
of





  
Ausar  
Osiris.




ter    entet - f    em    uā    emmā    ennu

Because he is as    one    among    those























  
**au**      **xēfti** - **f**      **ter**      **em**      **šenit**  
**whose**      **enemies are destroyed by the divine chiefs.**

*ter entet*                      *maa*                      *su neteru*                      *xu*  
 Because                      see                      him the gods, and spirits,

							
<i>metu</i>	<i>em</i>	<i>aru</i>					
and dead	in	the forms					of















  
Kenti - Amenti

the Governor of Amentet (*i. e.*, Osiris).

## CHAPTER XI.


### CONJUNCTIONS AND PARTICLES

The principal conjunctions are :—

	<i>en</i>	because of
	<i>er</i>	until
	<i>her</i>	because
	<i>xeft</i>	when
	<i>mā</i>	as
	<i>re pu</i>	or
	<i>ās</i>	} when
	<i>āst</i>	
	<i>āsk</i>	
	<i>yer</i>	now
	<i>ār</i>	} now, therefore
	<i>āref</i>	
	<i>eref</i>	
		

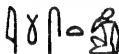
PARTICLES.

Interrogative particles are :


 *ân*, which is placed at the beginning of a sentence  
and is to be rendered by “?”

 *âx* what ?

 *nimā* who ?

 *âqeset*, or *âseset*, who ? what ?

 *tennu* where ?

 *peti* }  
 *petrâ* } what ?

Negative particles are :—

 or  *ân* not

 *ân sep* at no time, never








 *bu* not









 *ben* not









 *tem* not







 *âm* not.

Examples of the use of these are:—

1.         
*neter hen re pu uā am-θ ābu*  
 A prophet or one among the priests.






         
*ār rex sāt(?) ten her tep ta au-f*  
 If be known book this upon earth, he



         
*āri - s em ānu her qeres re pu*  
 doeth it in writing upon a bandage or

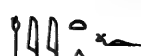
       
*au-f per-f em hru neb mer-f*  
 he shall come forth day every he pleaseth.

2.       
*ās hen-f em Neher mā*




When his majesty [was] in Mesopotamia according

      
*entā-f denu renpit*  
 to his custom each year.









  
*ast      hen-f      her      T'ah      em      utit-f*

When his majesty [was] at Tchah in his expedition











  
*sent      ent      next*

second of victory.


  
*ask      hen-f      em      Uast      hent*

When his majesty [was] in Thebes, the mistress








  
*nut      her      arit      hes      en      tef      Amen-Rā*

of cities, to do what things pleased father Amen-Rā,







  
*neb      nest      taui      em      heb-f*

the lord of the thrones of the world, in festival





  
*nefer      en      ap      reset*

his beautiful of the temple southern.

3. 





  
*an      au      ker      nek      er      s*

Shall it be that thou wilt be silent about it?








  
 ân     âu     ân     qebh     âb     en     hen-k

Is it    that    not will cool the heart of thy majesty






  
 em     enen     âri     -     nek     sr-â

at    this    that thou hast done to me ?














  
 ân     âu - ten     rex - tini     erentet     tuâ

Is it    that    ye    know not    that    I even







  
 rex - kuâ     ren     en     âaſet

I know    the name of    the net ?



4. 





  
 teſ - en - sen     ân     hen-f     entu-

Said    to them    his    majesty,    "Ye [are]



  
 ten     âx

what (or who) ?"






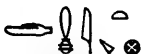








  
 Ikaſai     em     mâtet     su     mâ     âx





The country of Ikaſai    in    likeness is it like what ?







  
*pa                      temāt                      en                      xirebu                      her*  
 The                      town                      of                      Aleppo                      in









  
*taif                      mertareâat                      pai-*  
 its                      neighbourhood [and]                      its






  
*f                      xet                      mǎ                      âx*  
                     ford [is] like what?







5. 









  
*un - nǎ                      nimā                      trǎ                      tu                      entek*  
 Open to me!                      Who                      then                      art thou?








  
*nuk                      uā                      am                      ten                      nimā                      enti*  
 I am                      one                      of                      you.                      Who                      is


  
*henā - k*  
 with thee?










  
*au - set                      her                      tet - nef                      ementek                      en*  
 She                      said unto him, "Thou art . .

  
*nimā*                      *trā*  
 who                      then ?"

6.        
*ānḫ - k*                      *āref*                      *em*                      *āseset*                      *ḫer*  
 Thou wilt live                      then                      on                      what                      with



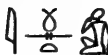



   
*sen*                      *neteru*  
 them the gods ?



      
*āseset*                      *pu*                      *ḫu*                      *pui*                      *sem*  
 What is                      spirit                      that [which] goeth

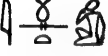




     
*her*                      *ḫat-f*                      *pehti - fi*                      *tes-f*  
 upon                      his belly, [and] his two thighs, [and] his back ?





        
*ā*                      *Tehuti*                      *āseset*                      *pu*                      *ḫepert*                      *set*                      *em*  
 O                      Thoth,                      what                      hath happened to them,





   
*mesu*                      *Nut*  
 the children                      of Nut ?









  
*â Tem âseset pu sas - â*  
 O Temu {what kind of  
 place is this} I have journeyed


  
*er set*  
 into it?



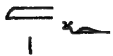






  
*âseset pu āhā em āny*  
 What is [my] duration in life?  
 (i. e., How long shall I live?)






7. 


  
*erfā nek un - k teni*  
 Shall be given to thee thy food where?




  
 ..... *sen neteru er-â*  
 Say they, the gods, unto me.









  
*āu-k tennu*  
 Thou art where?







8.      
*nuk* *māu* *pui* *pešeni*  
 I am cat that the fighter (?)

      
*āšet* *er* *kes - f* *em* *Annu*  
 of the perseæ tree by its side in Annu

      
*kerḥ* *pui* *en* *hetem* *ḫefti*  
 night that of the destruction of the enemies

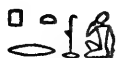
      
*nu* *Neb-er-ter* *ām-f* *peti* *eref*  
 of Neb-er-tcher in it. What then is

        
*su* *māu* *pui* *ta* *Rā* *pu* *tesef*  
 it?<sup>1</sup> Cat that male Rā is himself.<sup>2</sup>

       
*peti* *eref* *su* *An-ā-f* *pu*  
 What then is it? The god An-ā-f is it  
 (i. e., it refers to An-ā-f).

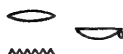
<sup>1</sup> I. e., What is the explanation of this passage?

<sup>2</sup> I. e., That male cat is Rā himself.



*petrâ*

What [is]



*ren - k*

thy name



*ân*



*sen*

[say] they



*er-â*

to me ?



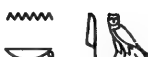
*petrâ*

What



*maat - nek*

didst thou see



*âm*

there ?



*petrâ*

What didst [say] thou



*ân - k*



*en*

to



*sen*

them ? I have seen



*âu*



*maa-*



*nâ*



*âhehii*

rejoicings



*em*

in



*ennu*

these

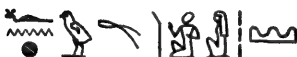


*en*



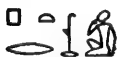
*taiu*

lands



*Fenxu*

of the Fenkhu.



*petrâ*

What



*erfâ - en - sen*

did they give



*nek*

thee ?



*besu*

A flame



*pu*



*en*

of



*sešet*

fire,



*henâ*

and a tablet



*uat*

of



*en*

of



*behent*

crystal.

<i>petrā</i>	<i>aref</i>	<i>arit</i>	<i>nek</i>	<i>eres</i>	<i>au</i>

What then didst thou with it [them]? I

<i>qeres</i>	<i>nā</i>	<i>set</i>	<i>her</i>	<i>uteb</i>	<i>en</i>

buried them by the furrow of

<i>Māāat</i>	<i>em</i>	<i>xet</i>	<i>xaiu</i>

Māāat as things for the night.

<i>petrā</i>	<i>qemt</i>	<i>nek</i>	<i>her-f</i>	<i>uteb</i>

What didst thou find by it, the furrow

<i>Māat</i>	<i>uas</i>	<i>pu</i>	<i>ʔes</i>	<i>erʔā</i>








of Māat? A sceptre flint, 'Giver

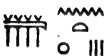


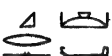


<i>nifu</i>	<i>ren-f</i>








of winds' is its name.

<i>petrā</i>	<i>aref</i>	<i>arit</i>	<i>nek</i>	<i>er</i>	<i>pa</i>

What then didst thou with the







  
*bes en sešet henā pa uat en*  
 flame of fire and the tablet of

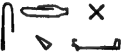








  
*behent em xet qeres k set*  
 crystal after thou didst bury them?









  
*auhet nā her s au sešet nā*  
 I said words over them I dug





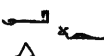







  
*set au āxem nā sešet au*  
 it up, I extinguished the fire, I





  
*sešet nā uat gemamu*  
 broke the tablet, [I] created

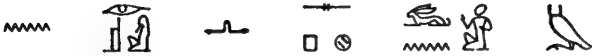

  
*en mer*  
 a pool of water.

9. 





  
*an xesef f an šenā f her*  
 Not opposed is he, not turned back is he at






10.   
*emmā ʔet - uā em ʔaget*  
 Let me take possession of the captives


  
*en Ausār ān sep un - ā em*  
 of Osiris, at no time let me be among  
 (i. e., never)




  
*smait Suti*  
 the fiends of Suti.




  
*ān sep pat ārit mätet en*  
 Never before was done the like by



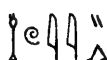


  
*bak neb*  
 servant any.





  
*ān sep pa mätu setem*  
 Never before the like was heard.

11.   
*bu petrā - k ta en Aupa,*  
 Not hast thou seen the land of Aupa? [And]



  
*xatūmā*                      *bu rex - k*                      *qaā - f*  
 of Khatumā                      not knowest thou                      its form,



  
*Ikaṭāi*                      *em mātet*                      *su mā āḫ*  
 and Ikaṭāi                      in resemblance it[is]like what?<sup>1</sup>









  
*bu*                      *āru - k*                      *utui*                      *er*                      *Qeṭes*  
 Not                      hast thou made a journey to                      Kadesh




  
*ḥenā*                      *Tubaxet*                      *bu*                      *semi - k*  
 and                      Tubakhet?                      Not                      hast thou gone













  
*er*                      *na*                      *en*                      *šasu*                      *xeri*                      *ta*  
 to                      the                      Shasu people                      who have the




  
*pet*                      *māšau,*                      *bu*                      *ṭeḳas - k*  
 bowmen[and]soldiers?                      Not                      hast thou passed over









<sup>1</sup> Dost thou not know what kind of place Khatumā is, and what sort of land Ikaṭāi is?

		  				
uat	er	Pamakare			bu	pui
the way	to	Pamakare ?			Not	did

	  			
na	āfau	rex	peh - f	
the	thieves	know [where] he had arrived.		





							
bu	pu	uā	mešet	mā-ā			heru
Not [any] one		spake		with me			except

				
paik	sen	šerāu		
thy	brother	younger.		

12.         

sexa - sen      ren - ā      ben      ārit

May they mention      my name,      not      making

			
ābu	em baḥ	nebu	maāt
cessation, <sup>1</sup>	before the lords	of law.	

<sup>1</sup> I. e., unceasingly.















is      ben      ar      em      neter      -      ua








When not

I was working








hab - k er an en - n pertu

thou didst send to bring for us grain,





au      taik      hemt her tet - na      maai

was      thy      wife<sup>1</sup> saying to me, 'Come', etc.

13.       







iu-k en - n tem sexau-

Come thou to us not [having] thy memories

k iu-k em aru - k

of evil, come thou in thy form.

tem xesef su em at - f

Not repelling him in his moment.

<sup>1</sup> I e., Was it not when I was working that thou didst send me to fetch grain, [and as I was fetching it] thy wife said to me, 'Come'.

<i>petrā</i>	<i>set</i>	<i>tem - k</i>	<i>tet</i>
On seeing	it	do not thou	say,

<i>xens - k</i>	<i>ren - ā</i>	<i>en</i>
'Thou hast made to stink	my name	before

<i>kauī</i>	<i>hrā</i>	<i>nebt</i>
men and women [and] every-body.'		

14.

*ām āq āq ām per peru*

Not entered a comer in, not came out a comer out,








<i>āri</i>	<i>hen-f</i>	<i>merer-f</i>
did his majesty his will.		









<i>āhā</i>	<i>en</i>	<i>hab - nef</i>	<i>en</i>	<i>sen</i>	<i>em</i>	<i>tet</i>
He sent			to them, saying,			




<i>ām</i>	<i>xetem</i>	<i>ām</i>	<i>āba</i>
Do not shut [your gates], do not		fight.	



									
ām	er-tā	neken	er - ā	ām-					
Do not	cause	injury	to me.	Do not					

						
k	er-tā	ṭep - ā	ermen	ām - ā		
thou	cause	my head	to fall away	from me.		

							
ām - k	āri	ḥer	ḥrā nebt	āpu	ḥer		
Do not thou perform [it] before people,					but only		

		
ḥāu - k	tes-k	
thine own	self.	


# EXTRACTS FOR READING.


## I. From an inscription of Pepi I.

[VIth dynasty.] .


111.   
*ha Pepi pu ar seses - tu*  
Hail Pepi this! Rise up thou,

112.   
*ahā uāb - k uāb*  
stand up! Pure art thou, pure is

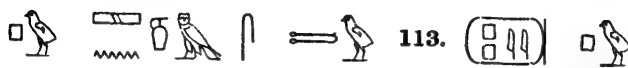
  
*ka - k uāb ba-k uāb*  
thy double, pure is thy soul. pure is


  
*sejem - k i - nek mut-k i - nek*  
thy power. Cometh to thee thy mother, cometh to thee




  
 Nut      senem      urt      s - uāb - s      0u      Pepi


Nut, the fashioner great, she purifieth thee, O Pepi

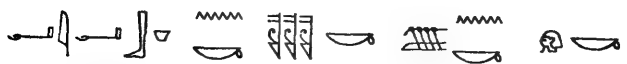
  
 pu      senem - s      0u      113.      Pepi      pu  
 this,      she fashioneth      thee      Pepi      this,

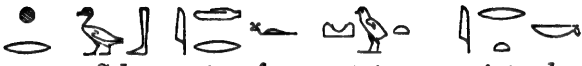
  
 xu      ās      ku-k      ha      Pepi      pu  
 protecting when thou movest. Hail      Pepi      this,


  
 uāb - t      uāb      ka - k      uāb  
 pure art thou,      pure is      thy double,      pure is

  
 sexem - k      ām      xu      uāb  
 thy power      among      the spirits,      pure is

  
 ba-k      ām      neteru      ha      114.      Pepi      pu  
 thy soul      among the gods. Hail      Pepi      this,

  
 āāāb - nek      gesu - k      sese-p-nek      tep-k  
 are brought      to thee thy bones, thou receivest thy head

  
*χer*    *Seb*    *āter-f*    *tut*    *ārt - k*  
 before   Seb ;   he destroyed the evil belonging to thee






  
*Pepi*    *pu*    *χer*    *Tem*  
 Pepi    this   before Tem.


The above passage is an address made to the dead king Pepi by the priest which declares that he is ceremonially pure and fit for heaven. The *ka*, *ba* and *sekhem*, were the "double" of a man, his soul, and the power which animated and moved the spiritual body in heaven; the entire economy of a man consisted of *khat* body, *ka* double, *ba* soul, *khaibit* shadow, *khu* spirit, *āb* heart, *sekhem* power, *ren* name, and *sāhu* spiritual body. The reference to the bringing of the bones seems to refer to the dismemberment of bodies which took place in pre-dynastic times, and the mention of the receiving of the head refers to the decapitation of the dead which was practised in the earliest period of Egyptian history. Nut was the mother of the gods and Seb was her husband; Tem or Temu was the setting sun, and, in funeral texts, a god of the dead.







## II. Funeral Stele of Panehesi.






(Brugsch, *Monuments de l'Égypte*, Plate 3.)









[XIXth dynasty.]

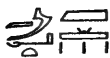
1.       
*tuau Ra xeft hetep-f em*  
 Adoreth Rā when he setteth on

        
*χut àmentet ent pet àn uā àqer*  
 the horizon western of heaven the one perfect,

       
*ān utḥu en suten āpt Pa-nehesi*  
 the scribe of {the table of offerings} of the royal house, Pa-nehesi,

      
*teṣ - f ànet - ḥrā-k Rā āri*  
 [and] he saith :— Homage to thee, O Rā, maker

 2.          
*tememu Tem Heru-χuti neter uā*  
 of mortals, Temu-Harmachis, god one,

*ānx**em**maāt**āri**enti*

living upon right and truth, maker of things that are,

*gemam*

creator

*unenet*

of {things which} [and] of animals,  
shall be,

*en**ātu**reθ**pert**em**maat - f**neb*

[and] of {men and} who come forth from his eye. Lord  
women,

*pet**neb**ta**āri**xeru*

of heaven, lord of earth, maker of beings terrestrial [and]

*heru*

of { beings }  
celestial,

4.

*Neb-er-fer*

Neb-er-tcher,

*ka*

the bull

*em*

of

*paut neteru*

{ the company of }  
the gods,

*suten*

king

*hert*


of heaven,

*neb*


lord of the gods,

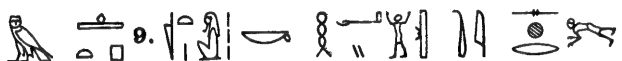
*neteru*




  
*tu hetep-k em ānχ āu sektet*  
 [when] thou settest in life. The *sektet* boat


  
*her seau ātet em ahi*  
 is glad, the *ātet* boat is in joyful

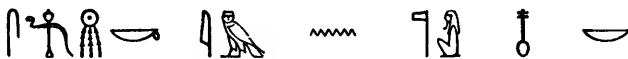
  
*hennu nemā - sen nek Nu[t]*  
 praising [as] they journey to thee. The goddess Nut

  
*em hetep get - k ḥāā - θā sexer*  
 is at peace, thy sailors are rejoicing; hath over-

  
*en xut - k xefti - k*  
 thrown thine eye thine enemy.

  
*nehem reṯ ent Āpep hetep - k*  
 Carried away are the leg[s] of Āpep. Thou settest,


  
*nefer āb - k au em xut ent Manu.*  
 glad is thy heart joyful in the horizon of Manu.


  
*sehet - k      am      en      neter    nefer    neb*  
 Thou makest light there,      god beautiful, lord

  
*heh      heq      Auḳert      11.      ta - k*  
 of eternity, prince      of Auḳert.      Thou givest


  
*sesep      en      enti      am      xefti*  
 thy radiance      upon      those      there, [thy] enemies


  
*teḳai -    sen    neferu-k    em    . . . . . sen*  
 see      thy beauties      in their [abodes and]

  
*em      12.    tepḥetu -    sen    aui -    sen    em*  
 in their habitations [and] their      hands


  
*auui      en    ka - k      amentiu    em*  
 adore      thy double ; the beings in Amenti


  
*hāātu      emḫet      eref      pest-k*  
 rejoice      after      thou hast shone


  
*en sen nebu tuat abu - sen*  
 upon them, the lords of the underworld their hearts


  
*nefem sehet - k Amentet maat - sen*  
 are glad [when] thou lightest up Amentet. Their eyes

  
*sesu en maa - k xentes*  
 open widely at the sight of thee, refreshed

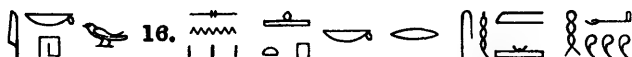
  
*abu - sen maa - sen tu haā*  
 are their hearts [when] they see thee; rejoice

  
*tet - k her sen an meni mestu*  
 thy body through them. Without pain [are] the births

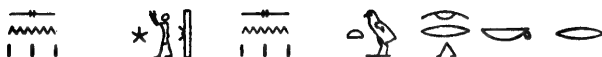
  
*neter hau - sen entek meses-*  
 of god [which are] their members; thou givest birth

  
*set er au uben - k ter - k*  
 to them, all of them. Thou risest, thou destroyest





âkeh - sen hetep - k er senetem hâu-  
their grief; thou settest to make glad their



sen tua - sen tu sper - k er  
members; they praise thee [when] thou comest forth to



sen sešep - sen hût ent uia-  
them, they grasp the bow of thy boat.



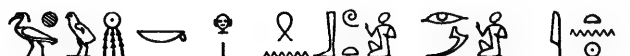
k hetep - k em xut ent Manu  
Thou settest in the horizon of Manu,



nefer - tu em Rā hru neb tã - k  
happy art thou as Rā day every. Grant thou

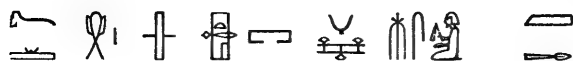


un ba - â xenti - sen pest  
that may be my soul along with them, may shine



xu - k her šenbet - â maa-â âten  
thy rays upon my body, may I see the Disk



  
 setep sa am het āat Ap-uat-mes maā-ḫeru  
 { worker of } in the palace, Ap-uat-mes right of speech  
 { magic<sup>1</sup> } (or triumphant).

### III. Inscription of Ānebni.


(Sharpe, *Egyptian Inscriptions*, Plate 56.)


[XVIIIth dynasty.]


1.   
 arit em heset netert nefert nebt

Made by the favour of the goddess beautiful, lady






  
 taui Rā-maāt-ka ānḫ-θ tēḫ-θ Rā  
 of the two lands, Ḥatshepset living, established Rā







  
 mā fetta henā sen - s nefer neb  
 like for ever, and her brother beautiful, the lord,





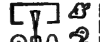

  
 āri ḫet Men-ḫeper-Rā tā ānḫ Rā mā  
 maker of things, Thothmes III., giver of life Rā like







<sup>1</sup> Literally, "protecting by means of the  which was an object used in performing magical ceremonies."








 3.        
*tetta suten tā hetep Amen neb nest*  
 for ever. King give an offering! Amen, lord { of the }  
 { thrones }








      
*taui Ausār heq tetta Anpu*  
 of the two lands, [and] Osiris, prince of eternity, Anubis









 4.       
*χent neter het am Ut neb*  
 dweller by the divine coffin, dweller in { the city of } lord  
 { embalment, }




       
*Ta-teser tā - sen per-χeru menχ*  
 of Ta-tcheser, may they give sepulchral meals, linen  
 garments,










  5.       
*sentrā merχ χet nebt nefert abt perert*  
 incense, wax, thing every beautiful, pure, what appeareth

    6.     
*nebt her χaut - sen em χert hrū*  
 { of every } upon altar their during the course of the day  
 { kind }







 7. 
  
*ent*     *rā*     *neb*     *surā*     *mu*     *her*
  
 of     day     every,     the drinking     of water     at








 8. 
  
*betbet*     *āter*     *seset*     *ām*     *en*
  
 the deepest part of the river, the breathing there     of the










  
*meht*     *āq*     *pert*     *em*     *Re-stau*     *en*
  
 north wind, entrance and exit from     Re-stau     to the





















































  
*ka*     *en*     *uā*     *āqer*     *hes*     *en*     *neter-f*     *meru*
  
 double of the one perfect, favoured of his god, loving

10. 










  
*neb - f*     *her*     *menḫ - f*     *ses*
  
 his lord by reason of his beneficence, following















  
*neb-f*     *er*     *utut - f*     *her*     *set*     *rest*
  
 his lord     on his expeditions over the country south














  
*mehti*     *suten*     *sa*     *mer*     *ḫāu*     *suten*
  
 [and] north, royal son, overseer of the weapons of the king,



Anebni



maā-ḫeru



neteru



paut

Anebni right of speech before the gods [and] the company

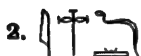


neteru

of the gods.

#### IV. Text from the CXXVth Chapter of the Book of the Dead.

[XVIIIth dynasty.]



ānet



hrāu-ōen



neteru



āpu



āu-ā

Homage

to you, O gods these!

I,



reḫ - kuā - ten



reḫ - kuā



ren - ten



enen

even I know you.

I know

your names. Do not



ḫer - ā



en



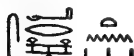
šāt - ten



enen

cast me down

to your slaughtering knives, do not



sār - ten



bā[n] - ā



en

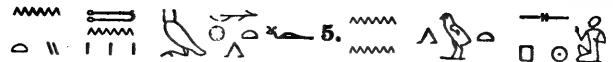



neter




pen


bring forward ye my wickedness before god this


  
 enti then em xet - f enen iu-tu sep - â
   
 whom ye follow him, let not come my moment



  
 her - ten tet - ten maât er - â embah
   
 before you. Declare ye right and truth for me before


  
 â Neb-er-fer her entet âri - nâ
   
 the hand of Neb-er-tcher, because I have done


  
 maât em Ta-merâ en sen - â
   
 right and truth in Ta-mera [Egypt]. Not have I cursed


  
 neter en iu sep - â ânet hrâu-ten
   
 God, not hath come my moment. Homage to you,


  
 neteru âm usext - then ent maâtî
   
 O gods who live in your hall of right and truth,


  
 ati ker em xat - sen ânxiu
   
 without evil in their bodies, who live




















*em*      *maät*      *em* *Annu*      *sāmiu*  
 in right and truth in Annu, who consume

*em*      *haut* - *sen*      8.      
 their entrails in the presence of Horus


































*ām*      *āten* - *f*      *nehem* - *ten-uā*      *mā*  
 in his disk, deliver ye me from





*Baabi*      *ānḫ*      *em*      *beseku*  
 Baabi, who liveth upon the intestines





*seru*      *hru*      *pui*      *en*      *āpt*      *āat*  
 of the princes, on day that of the judgment great










*mā* - *ten*  
 by you ;

9. 



*i* - *kuā*  
 I have come




















*ḫer* - *ten*      *enen*  
 to you. Not

*āsfet* - *ā*      *enen*      *ḫebent* - *ā*      *en*  
 have I committed faults, not have I sinned, not



													
tu - ā			enen		meteri - ā							enen	

have I done evil, not have I borne false witness, not

								
āri - nā		ḫet		eref		ānḫ - ā		em

let be done to me anything therefore. I live in

10.             

maāt

sām - ā

em

maāt

right and truth, I feed upon right and truth

										
āb - ā	āu	āri - nā			tefet			ret		

my heart. I have done that which commanded men,













										
hereret		neteru	ḫer-s	āu	se-ḫetep-nuā		neter			

are satisfied the gods thereat. I have appeased God

												
em	mert	-	f		āu	erfā - nā		tau				

by[doing] his will.

I have given bread

												
en	ḫeget		mu		en			ābi				

to the hungry, water

to

the thirsty,

*hebs en haiu māxen*  
 clothes to the naked, and a boat

*aui au āri - nā neter-ḥetepu en*  
 to the shipwrecked. I have made offerings to the






*neteru perḫeru en ḫu neḫem-*  
 gods, and sacrificial meals to the spirits. Deliver







*ten - uā ār ten ḫu uā*  
 ye me then ye, protect me





*ār ten enen smā - ten er - ā em baḥ*  
 then ye, not make accusation ye against me before






*neter āa nuk āb re āb āāiu*  
 the god great. I am pure of mouth, pure of hands.

*fet - tu - nef iui sep sen ān maaiu*  
 Is said to him, Come, twice, by those who see





 *su*  *her entet*  *setem - nā*  *metet*  *tui*  
him, because I have heard speech that





 *tefet*  *en*  *āa*  *henā* 14.  *māu*  *em*  
spoken by the Donkey with the Cat in

 *per*  *Hept-re*  *meteru - ā*  *em*  
the house of Hept-re. I have borne testimony

 *her - f*  *tā - f*  *tentu*  *āu*  *maa - nā*  
before him, he hath given the decision. I have seen

 *peseš*  *āšet*  *em* 15.  *xennu*  
the division of the persea trees within

 *Re-stau*  *nuk*  *semtu - ā*  *em baḥ*  
Re-stau. I, I offer up prayers in the presence of

 *neteru*  *reḫ*  *ḫert*  *ḫat - sen*  
the gods knowing what concerneth their persons.



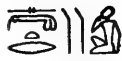
i - nâ



āa



er



semeter

I have come advancing to make a declaration of



maāt



er



ertāt



16.



āusu



er

right and truth, to place the balance upon



āḥāu - f



em



ḫennu



ḫāu

its supports within the amaranthine bushes.



ā



qa



ḥer



āat - f



neb

Hail exalted upon his standard, lord



atefu



āri



ren - f



em



neb

of the atef crown, making his name as the lord



17.



nifu



neḥem - kuā



mā



naik

of winds, deliver me from thy



en



āputat



uṭeṭiu



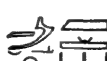

messengers who make to happen

 *diresu*       *sejeperiu*       *āterit*

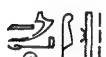



dire deeds,      who make to arise      calamities,

18.  *āt*       *tāmet*       *ent hrāu-sen*


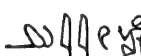


without      covering      upon their faces,

 *her entet*       *āri - nā*       *maāt*       *neb*





because      I have done      right and truth.      O lord of

 *maāt*       *āb - kuā*       *hāti - ā*       *em*

right and truth, I am pure,      my breast      is

 *ābu*       *pehi - ā*      19.  *turā*       *her-āb-ā*



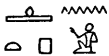


washed,      my hinder parts are cleansed, my interior



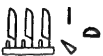

 *em*       *sebetit*       *maāt*       *enen*



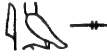


[hath been] in      the pool of right and truth, not [is]

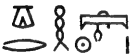





 *āt*       *ām - ā*       *śu*       *āb - nā*       *em*






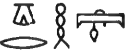
a member in me      lacking. I have been purified in





  
*sešetit*      *reset*      *hetep-nā*      *em*      *Hemt*  
 the pool      southern, I have rested      in      Hemet,


 20. 

  
*mehtet*      *em*      *sexet*      *sanehemu*  
 to the north      of      the field of      the grasshoppers ;





  
*ābet*      *geti*      *āim - s*      *em*      *unnut*  
 bathe      the divine sailors ' in it      at the season of


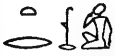

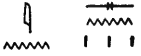






  
*kerh*      *en*      *senādā*      *āb*      *en*      *neteru*  
 night      to      gratify (?) the heart of      the gods















 21.   
*em*      *xet*      *seš-ā*      *her-s*      *em*      *kerh*  
 after      I have passed over it      by      night and































  
*em hru*      *tādū*      *iut - f*      *ān - sen*      *er - ā*  
 by day. They grant his coming,      they say      to me,





  
*nimā*      *trā*      *tu*      *ān - sen*      *er - ā*  
 Who      then art      thou ?      say      they      to me.










  
*pu trā ren - k ān - sen er - ā*  
 What then is thy name? say they to me.










  
*nuk ruṭ xeri en 22. hait āmi*  
 I grow among the flowers dwelling in









  
*baaq ren - ā seš-nek her mā*  
 the olive tree is my name. Pass on thou forthwith,










  
*ān - sen er - ā seš-nā her nut*  
 say they unto me. I have passed by the town




















  
*meḥtet baat peti trā maa - nek*  
 north of the bushes. What then didst thou see










  
*ām xent pu henā meṣtet peti trā*  
 there? The leg and the thigh. What then







  
*ān-k en sen āu maa - nā āhehi*  
 didst thou say to them? I saw rejoicing

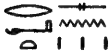












































  
*em ennu taiu Fenxu peti trā*  
 in those lands of the Fenkhu. What then










 24. 




  
*erāt-sen nek besu pu en sešet*  
 did give they to thee? A flame it was of fire,







  
*henā uat en thehent peti trā*  
 together with a tablet of crystal. What then









  
*āri - nek eres āu qeres - nā set her*  
 didst thou do therewith? I buried them by









  
*uteb en maāti em xet xauī*  
 the furrow of Maāti with the things of the night.

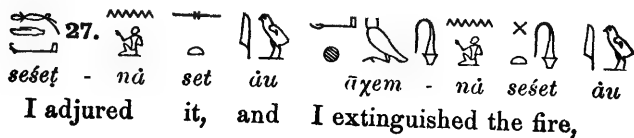
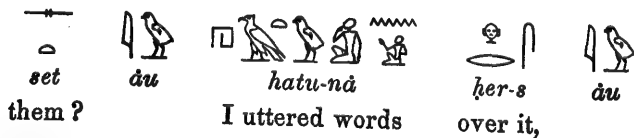
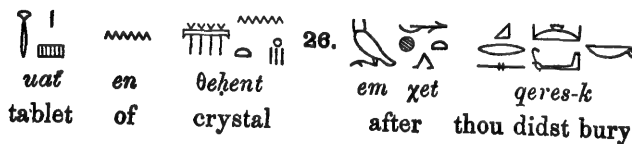
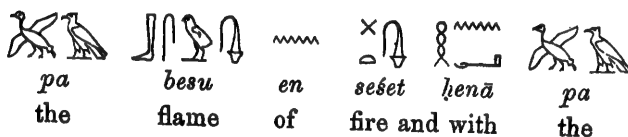
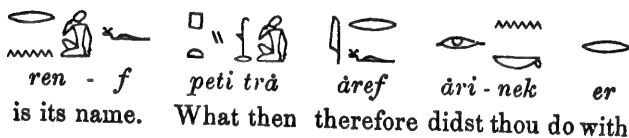
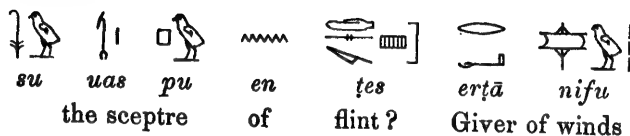


 25. 





  
*peti trā gem - nek ām her uteb*  
 What then didst thou find there by the furrow








  
*en maāti uas pu en tes āu*  
 of Maāti? A sceptre of flint (?);







maketh to prevail thee it. What then is [the name of]

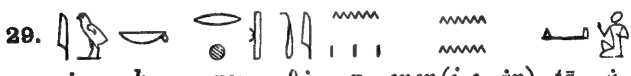




 28.   
*set - nâ uat em gemam*

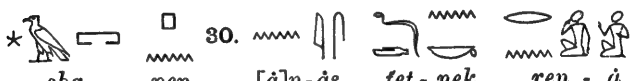
I made use of the tablet in creating

  
*en mer māi ārek āq her*  
 a pool of water. Come then pass in over

  
*sba pen en usext ten ent Maāti*  
 door this of Hall this of Maāti,

29.   
*āu - k rex - 0ā - n enen(i.e., ān) tā - ā*  
 thou art knowing us. Not will I let

  
*āq - k her - ā ān bens en*  
 enter thee over me, saith the bolt of

  
 30. *sba pen [ā]n-ās tet - nek ren - ā*  
 door this, except thou sayest my name.

  
*tex en bu mā ren - t*

Weight of the place of right and truth is thy name.

31.   
 ân      tā - ā      āq - k      her - ā      ân  
 Not      will let I      enter thee      by me,      saith

ārit      unem      ent      sba      pen  
 the post      right      of      door      this,


32.   
 [ā]n-ās      teṭ - nek      ren - ā      henku - nef  
 except thou sayest      my name.      He weigheth

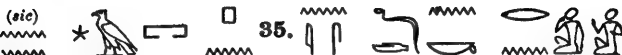
fat      maāt      ren-t enen (i.e., ân)  
 the labours of      right and truth      is thy name.      Not


33.   
 tā - ā      āq - k      her-ā      ân      ārit  
 will I let      enter thee      by me,      saith      the post


ābet      ent      sba      pen      [ā]n-ās      teṭ - nek  
 left      of      door      this,      except thou sayest


34.   
 ren - ā      henku      en      ārp      ren - t  
 my name.      Judge      of      wine is thy name.

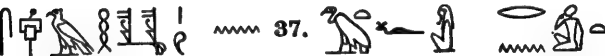
  
*enen* (i.e., *ân*) *tā - ā* *ses - k* *her - ā* *ân* *sati*  
 Not will I let pass thee over me, saith the threshold


(sic)  
  
*en* *sba* *pen* [*ā*]*n-ās* *teṭ - nek* *ren - ā*  
 of door this, except thou sayest my name.





  
*āua* *en* *Keb* *ren - k enen* (i.e., *ân*)  
 Ox of *Keb* is thy name. Not





  
*un - ā* *nek* *ân* *qert* *ent*  
 will I open to thee, saith the bolt-socket of




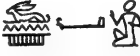
  
*sba* *pen* [*ā*]*n-ās* *teṭ - nek* *ren - ā*  
 door this, except thou sayest my name.







  
*sah* *en* *mut - f* *ren - t*  
 Flesh of his mother is thy name.






  
*enen* (i.e., *ân*) *un - ā* *nek* *ân* *pait*  
 Not will I open to thee, saith the lock





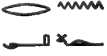




  
*en sba pen [ā]n ās tet - nek ren - ā*  
 of door this, except thou sayest my name.





  
*ānḫet utat ent Sebek neb*  
 Liveth the utchat of Sebek, the lord of



 38. 

  
*Baxau ren-t enen(ān) un - ā*  
 Bakhou, is thy name. Not will I open







  
*nek enen(ān) tā - ā āq - k her - ā ān*  
 to thee, not will I let pass thee over me, saith

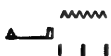

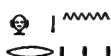







  
*āri āa en sba pen [ā]n ās*  
 the dweller at the door of door this, except






  
*tet - nek ren - ā gebt Šu erṭā-nef*  
 thou tellest my name. Arm of Shu that placeth itself










 39. 

  
*em sau Ausār ren - k enen(ān)*  
 for the protection of Osiris is thy name. Not

tā - n      ses - k      her - n      ân      heptu

will we allow to pass thee by us, say the posts

en      sba      pen      [ân]âs      tet - nek      ren - n






of      door      this, except thou sayest our names.











nexenu      nu      Rennut      ren-ten

Serpent children of Rennut are your names.






au - k      rex - thâ - n      ses      ârek      her - n

Thou knowest us, pass then by us.

enen(ân)      xent - k      her - â      ân      sati

Not shalt tread thou upon me, saith the floor

en      usext      ten      [ân]âs      tet - k

of      hall      this, except thou sayest

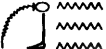



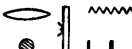




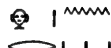
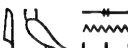
















ren - â      her      mā      âref      au - â      kert







my name. . . . . I am silent,




 41. 

  
*āb - kuā her entet [ā]n rex - n*  
 I am pure, because not do we know





  
*reṭ - k xent - k her - n ām - sen*  
 thy two legs thou treadest upon us with them ;







  
*teṭ ārek nā set besu em baḥ*  
 tell then to me them. Traveller before












  
*Amsu ren en reṭ - ā unemi*  
 Menu (or, Amsu) is the name of my leg right.












 42. 
  
*unpet ent Nebt-ḥet ren en reṭ - ā*  
 Grief of Nephthys is the name of my leg
















  
*ābi xent ārek her - n āu - k*  
 left. Tread then upon us, thou







  
*reḥ - ḥā - n enen (ān) semā - ā tu ān*  
 knowest us. Not will I question thee, saith

 *âri*      *âa*      *en*      *usext*      *den*      *[â]n âs*  
 the guardian of the door of hall this, except







 *teṭ - nek*      *ren - â*      *sa*      *âbu*     43.  *târ*  
 thou sayest my name. Discerner of hearts, searcher of

 *ḫat*      *ren - k*      *semâ - â*      *tu*      *âref*  
 reins, is thy name. I will question thee then.

 *nimâ*      *en*      *neter*      *âmi*      *unnut - f*  
 Who is the god dwelling in his hour?

 *teṭ - k*      *set*      *en*      *mâau*      *tauî*  
 Speak thou it. The recorder of the two lands.

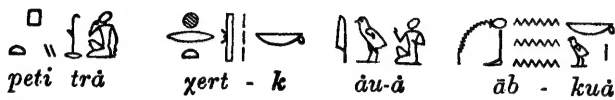
 *peti trâ*      *su*      *mâau*     44.  *tauî*  
 Who then is he the recorder of the two lands?

 *Tehuti*      *pu*      *mââ*      *ân*      *Tehuti*      *i - nek*  
 Thoth it is. Come, saith Thoth, come thou

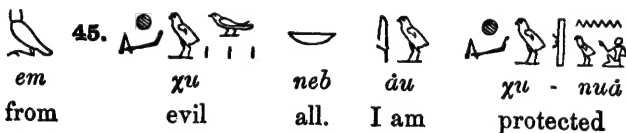




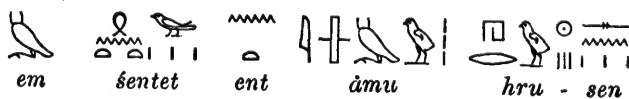
hither (?). I come advancing to the examination.



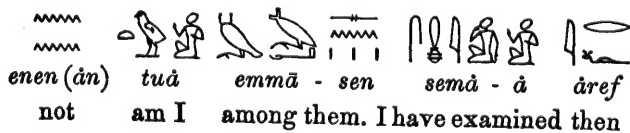
What then is thy condition? I, I am pure



from evil all. I am protected



from the baleful acts of those who live in their days,




not am I among them. I have examined then

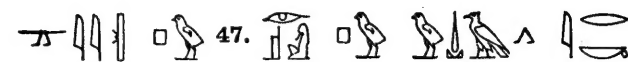



thee. Who goeth down into the flame,

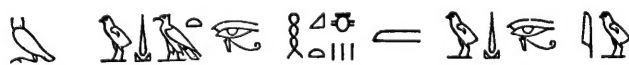



its walls are[surmounted] with uraei, being



  
*satu - f em ennu ui*  
 his paths in that same lake ?


  
*sebi pu 47. Asâr pu uta ârek*  
 The traverser Osiris is. Come forward then,


  
*mâketu smâ - ââ âu tau - k*  
 verily thou hast been examined ; is thy bread


  
*em utat heqt em utat âu*  
 from the utchat, and [thy] beer from the utchat, are


  
*per - tu nek xeru tep ta*  
 brought out to thee sepulchral offerings upon earth


  
*em utat ..... su er - â*  
 from the utchat. Hath decreed it he for me.



WALLIS  
BUDGE

# EGYPTIAN LANGUAGE

RKP



Handwritten Egyptian text in 12 columns, written in a cursive script. The text is arranged in a grid-like fashion, with each column containing a single line of writing. The script is dense and fills the page, with some variations in the style of the characters. The text appears to be a continuous passage, possibly a letter or a document, written in a historical form of Egyptian script.